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TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LXIII

LOWER CANADA, IROQUOIS: 1667-1687

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CONTENTS OF VOL. LXIII

PREFACE TO VOLUME LXIII . . . 9

DOCUMENTS:—

CLIV. Journal de ce qui s'eſt paſſé dans la Miſſion Abnaquiſe depuis la feſte de Noël 1683 jusqu'au 6 Octobre 1684. *Jacques Bigot;* Sillery, [1683–84] . 26

CLV. Lettre au R. P. La Chaise. *Jacques Bigot;* Sillery, November 8, 1685 . 100

CLVI. Narration annuelle de La Miſsion du Sault depuis La fondation iusques a 1 an 1686. *Claude Chauchetière;* n.p., n.d. 139

CLVII. Remarques Touchant La Mission de Tadoussak S. J. depuis 1671. *François de Crepieul;* Pastagoutchichiou sipiou, April 7, 1686 . 248

CLVIII. Deux Lettres a Mr Cabart de Villermont. *Thierry Bechefer;* Quebec, September 19 and October 22, 1687 268

BIBLIOGRAPHICAL DATA: VOLUME LXIII . 295

NOTES 299

ILLUSTRATION TO VOL. LXIII

I. Franquelin's map of Louisiana, 1684. Reduced facsimile of MS. copy in Harvard University Library . . *Frontispiece*

PREFACE TO VOL. LXIII

Following is a synopsis of the documents contained in this volume:

CLIV. Jacques Bigot writes an account of the Abenaki mission, for the period from Christmas, 1683 to October 6, 1684. It now has two branches — the old station at Sillery; and another, just begun on the Chaudière River, named for St. Francis de Sales. That saint has been chosen as the patron of the mission, and special devotions in his honor are held after Christmas. A full account of these is given, with a description of certain ornaments displayed on this occasion. Among them is a wampum belt of unusual size and beauty, which the savages themselves are presenting to the tomb of their patron saint. There is also a handsome picture of St. Francis, painted on satin; this is presented by the Jesuit superior, Beschefer. Bigot himself adds to it "a wide border of gold and Silver"— upon which he remarks to his correspondent: "I have even had — to tell you frankly — some scruple about the Expense that I have incurred for that, being so poor that I have not even means wherewith to obtain the food necessary for The support of our Mission, and chiefly of the most Wretched. But my scruple did not last long, Judging that, on an occasion so Important as That was, one must even retrench necessary expenses, in order to contribute Efficiently

toward bringing into sentiments of piety these poor savages, whom one is striving to gain for Jesus Christ."

The Abenaki mission is continually receiving new accessions; and these comers are readily won to the faith, manifesting much docility and readiness in learning its truths, and emulating the virtues of the saints. Bigot has written for them a prayer, which they sing to various musical airs, and upon all occasions; he has especially chosen such tunes as are joyful, and feels that he "cannot do too much to maintain them in great spiritual Joy." He relates many details of the natural characteristics and religious experiences of the savages, and of his methods in dealing with them. He is obliged to watch continually for their natural failings,—jealousy, undue sensitiveness, spiritual dejection, and sometimes pride; and he instructs, reproves, or encourages, as the case requires, with untiring patience and wonderful knowledge of human (and especially savage) nature.

Bigot's relation is written at intervals in his manifold labors, and sometimes while on his journeys. At one time, a month elapses before he can find time for writing—a time spent in the instruction of a crowd of new savages, who have just come from Acadia. After instructing them a short time at Sillery, he sends them to St. François de Sales. "Still others are expected every day, who are to arrive from Acadia; and they themselves say that soon all the rest who are in Acadia will come to pray." The burden of supporting all these destitute savages falls heavily on Bigot; but he bears it gladly, when he sees their fervor and docility.

Most of those who have hitherto dwelt at Sillery will remove to St. François — only a hundred persons, those who are most aged, remaining at their former home. The governor of Canada, La Barre, is aiding the Abenaki immigration, hoping that these savages will be allies of the French against the Iroquois, with whom war is imminent.

Bigot expresses his surprise that so little disorder or misconduct exists among the Abenaki immigrants, who are coming in so great numbers. An entry in this current account of affairs, dated apparently early in August, states that many of these savages have gone to fight against the Iroquois, as part of La Barre's futile expedition against the Senecas — an enterprise in which the Abenakis acquit themselves well.

For the instruction of all the new arrivals Bigot and his helper, Gassot, would not suffice, if it were not for the aid of the Christian Indians, who are full of zeal for the conversion of their pagan friends. Bigot gives some account of his methods of instruction and exhortation; among these are "some Instructions on Hell, by means of certain Mournful Songs and some spectacular representations, which have had considerable influence upon our savages. I have tried to express in these Mournful Songs all that is best fitted, according to the Idea of the savages, to torment one damned." Some Gaspesians have also come to Sillery this year, "to most of whom God has granted the grace to die there." Le Clercq, the Récollet missionary in their country, desires to induce all those savages to migrate to Sillery. There is much sickness at this mission, and the Fathers can do little to alleviate the distress among their people. Bigot says: "I must content

myself with exhorting them to patience; but, without relieving them otherwise, these exhortations appear to me very barren." The charity, piety, and steadfastness of various converts are described by the writer.

Early in September, La Barre's expedition returns to Quebec; most of his troops are sick with malarial fever, and those belonging to the Sillery mission must be cared for by the Fathers there. This charge compels them to lay aside almost all other work; they are incessantly sought by the frightened savages, and hardly find time for sleep and food — especially as their flock are scattered in several locations near Quebec. Bigot has obtained permission to purchase on credit supplies for his sick people; he requests his friend to help him pay these debts. Such aid is all the more necessary because the mission has recently lost its chief support, by the death of the Marquise de Baugé, who has been for five years a mother, as it were, to the Sillery Christians. The fever has been much more prevalent and more severe among them than among the other savages or the Frenchmen, and their extreme poverty has greatly increased their suffering; but they bear their miseries with much resignation and patience. Bigot blesses God for having sent this disease; for the men returning from the war have been thus saved from drunkenness. He is also greatly pleased at the excellent reputation of the Abenaki warriors among the Frenchmen for their Christian behavior. He dreads, however, the effect which will be produced in Acadia by the news of this sickness at Sillery, to which place many Abenakis are still flocking.

CLV. This is a special account (dated November 8, 1685)—sent by Jacques Bigot to Father la Chaise, the confessor of Louis XIV.—of affairs at Sillery during the two months preceding the above date; the occasion for writing it lies in the total abstinence which the Abenakis have begun to practice. An intoxicated Algonkin raises a disturbance at Sillery, whereupon Bigot has him imprisoned, and induces the new governor, Denonville, to give a temperance address to the Indians of the mission. The Father then institutes what the Indians call "the Holy pillage"—that is, the confiscation of some article belonging to a drunken Indian, in order to pay the guard who would take him to prison. He also obtains from the governor permission to use the latter's name and authority as he thinks best, in dealing with drunkenness among his savages. In this letter, he relates in detail various instances of his methods in repressing that vice. The result is that "I have not seen even one person who seemed to have an inclination to drink." He watches all his cabins very closely, in order to prevent the savages from evading his order that they shall not go to Quebec. Meanwhile, "I endeavor to keep all our savages as happy as I can; I have not known one to complain of my being too strict. While I was issuing all the orders against drunkenness, I allowed more diversion and dancing in the mission than I would have permitted at other times; this I did in order to make them swallow the pill more easily after some orders had been given." Denonville gives Bigot his support, "for he looks upon our Savages as his children;" in turn, they show him a respect and submission that astonish even the mis-

sionary. When the election of chiefs takes place, three are named who have been most zealous for prayer and against intemperance among their people. Bigot praises their piety and steadfastness, and states that they have brought to Sillery many of their tribesmen in Acadia. Denonville shows great interest in this mission, and desires a special report of its work for the last few years. The present document is written at the request of the bishop.

All the prohibitions and the watchful care thus described are reinforced by a sort of temperance revival season in the church, where all the sermons and instructions are directed to strengthening the savages in their good resolutions, and converting those who have been careless. Their prayers on All Souls' day are mainly offered for the benefit of "the poor souls that groan in the flames of purgatory to expiate the punishment remaining due for the sin of drunkenness." All is piety and peace in the mission; but Bigot says, "I know not whether it will last long." He has restrained many from going back to Acadia, by reminding them that, when with their missionaries, they are protected from those who would, with a little brandy, wheedle them out of their peltries or even their garments. He has made himself "somewhat dreaded by the french who ply that trade," and often secures punishment for them; he also makes the Indian who has let himself be thus deceived do penance for his folly.

CLVI. The history of the mission at Sault St. Louis, near Montreal, is given by Chauchetière, from its foundation (1667) to the year 1686. His preface indicates the sources from which he has drawn his information — much of which comes from his own

observation and experience. He also relates the circumstances under which he has composed these annals of the Sault mission, and tells how he was led to become a missionary in Canada.

Beginning with the year 1667, Chauchetière describes the beginning of the mission, then first rendered possible by peace with the Iroquois. Some French people settle at La Prairie, and, soon afterward, seven Indians from Oneida, who have just come to Montreal. In 1668, these, with some of their friends, go to Quebec for instruction and baptism; this accomplished, all dwell at La Prairie, where Raffeix has charge of their spiritual welfare. They spend the winter in the woods, hunting, where many "have lived like angels" during that season. The next year, savages from above Montreal also come, through curiosity, to La Prairie; but "they all found themselves caught by the nets of the gospel," and they too settle at the mission. Two missionaries are now kept at the Sault, and buildings are erected for their use. Twenty Indian families now live at this place.

In 1671, the colonists elect two chiefs, to direct civil and religious affairs. They manifest steadily increasing piety and zeal, and win many new converts to the faith. So excellent is their moral character that "among the Iroquois, this saying became a proverb, 'I am off to la prairie,'—that is, 'I give up drink and polygamy.'" Accordingly, those Iroquois who are disposed to live aright, especially among the Mohawks, begin to migrate to this mission. This causes great alarm among those tribes, who complain that the missions are ruining their country. The Onondagas send envoys to entice

away the new Christians, but without success; "the devil deceives himself," for all his efforts serve but to increase their faith and zeal. Next, the devil tries to seduce them to evil, by establishing a tavern at La Prairie; but Frontenac, feeling himself under obligation to the Jesuits, favors them by expressly prohibiting the liquor-traffic at this place. "Thus the demon was stifled in the cradle."

In 1673, numerous accessions to the colony are received. Among these is a Mohawk chief, who sets in motion a great migration from his tribe. This enrages the elders of the villages, and the Dutch also, but rejoices the French; these latter, taking advantage of Frontenac's later animosity to the Jesuits, again establish a tavern at La Prairie; but Frémin succeeds in thwarting this diabolical machination. In this year, the mission loses one of its founders—the Erie convert Catherine Gandeaktena; a warm eulogy is pronounced upon her virtues. Her husband, at her funeral, gives her goods to the poor; this initiates the custom thereafter followed at this mission, instead of those which their former superstitions dictated.

The year 1674 "was a blessed one for the mission, because marriages in it were securely established, in the manner in which they are solemnized throughout the church." In the twenty years of this mission's existence the number of marriages has steadily increased. During that time, "one would not find twenty husbands who have left their wives," and such are "held in abomination." The few instances of this "show us young women living alone like angels, and thereby facilitating for many the way to perpetual virginity. This has happened

in the case of two who have lately carried it to heaven." The chief events in 1675 are the establishment of the "Holy Family" confraternity, and the visit of Bishop Laval for the confirmation of the Christian Indians. In the following year the colonists are compelled, by their poverty, to remove to Sault St. Louis; and a large and fine chapel is also erected there.

The record for 1677 eulogizes the good order, and the regularity in all religious exercises, that prevail in the mission, as in "the finest parish of france." The Lorette converts send hither a collar to express their encouragement and sympathy to their brethren at the Sault. The latter need such aid, for this year they are rendered almost destitute by the Iroquois hunting-parties, who often come to live upon their acquaintances at the Sault. The Fathers in charge here are also greatly hindered and annoyed by evidences of Frontenac's hostility to them; in short, "the forces of hell are unchained against the mission." But now (1678) some of its Christian Indians go to their own country as evangelists, preaching the gospel to the pagans. At first, they receive only insults; but gradually they win many converts, and these quickly migrate to the Sault—among them, the celebrated Catherine Tegakwita. Again, this year, some Frenchmen attempt to introduce liquor among the Indians, by opening a tavern at La Prairie, the former site of the mission. The Fathers cannot prevent this; they can only secure a prohibition of the sale of liquor to the savages. They have not experienced as much trouble from that other savage vice, licentiousness; their teachings have fortified the young people, especially the

girls, against temptations in this direction. Thirteen of the more devout women have formed a sort of association, having "for their object the highest state of perfection," and engaging in works of charity to the poor. They practice many and severe mortifications. The village is attacked by smallpox in the autumn; but there are few deaths—a circumstance which helps to remove the prejudice of the Iroquois against baptism. They also greatly admire the result of sprinkling with holy water certain cornfields, infested with worms; the crops thereon surpass those of all their other lands.

The year 1679 brings trials and perplexities to the mission. The worst of these relate to the persistent attempts of mercenary Frenchmen to bring liquor to the Sault. Frémin goes to France toward the end of the year. Difficulties arise between various tribes, for which some blame the Sault Indians; but the efforts of the Mohawk chief Kryn settle these troubles. Another attempt to sell liquor in this village is frustrated by the prohibition of Duchesneau, the intendant.

In 1680, affairs become more tranquil. The notable event of the year is the death of Catherine Tegakwita "in the odor of sanctity;" her virtues are eulogized by Chauchetière. The devil, foiled in all previous efforts, now "used another kind of battery. Transfiguring himself as an angel of light, he urged on the devotion of some persons who desired to imitate Catherine, or to do severe penance for their sins. He drove them even into excess, in order, no doubt, to render Christianity hateful, even at the start; or in order to impose upon the girls and women of this mission, whose discretion has

never equaled that of Catherine, whom they tried to imitate." Some of these excesses are described: "almost continual austerities . . . . reduced them so low that it was not possible for ill-fed men to persevere further." Fortunately, "the Holy Ghost soon intervened in this matter, enlightening these persons." Frémin does not return from France until late in the year; but he has been able to accomplish much for the mission — especially in securing the vindication of the Jesuits from the slanders that have been circulated about them. "This greatly increased the confidence which the Christian savages have in the fathers who teach them."

"Rumors of war kept all canada in suspense" in 1681; and the sight of a great comet disturbs many hearts. Marvelous cures begin to be wrought by the intercession of the late Catherine Tegakwita. Some cases of drunkenness occur, but the worst delinquent is "denounced and ignominiously expelled," which proves sufficient to correct the evil. A scandal also happens at the Sault, a young married man being led away by a designing woman. In the end, both these persons are converted; the man dies piously, and the woman, now married, is living in the fear of God. The standard of morals is remarkably high; "the fair mirror of chastity is so clean at the Sault that people there cannot endure the least spot on it; and the savages are delicate on this point, even to excess."

Little is noted in 1683. Drunkenness is still kept from entering the village. Praise is bestowed upon the confraternity of the Holy Family, whose works of piety and charity sustain the mission. They

purchase for the chapel a bell weighing 81 livres, which is named for the Virgin Mary.

In August, 1683, "all the monsters of hell, being powerless to do more, made a last effort, and joining at midnight with a whirlwind, blew down the chapel." Three Fathers, who were in the building, are miraculously saved. Kryn gives up his new cabin to be used as a chapel; he is well recompensed, for marvels are wrought therein, and it becomes a sort of shrine for pilgrimages, made in honor of "Catherine of the Sault." The Fathers accomplish much for the instruction of their Indian disciples by pictures — of the life of Christ, the seven capital sins, hell, etc. The chapel is rebuilt, the savages aiding in the work to the extent of their ability — some of the women and children even injuring themselves by overwork. This enterprise is aided by the king's liberality.

The year 1684, in which "war embroils all Canada," is an important one for this little mission. The chapel is erected, for which the timbers had been hewn during the winter; these beams and posts are transported by the women, although, in so doing, they "expose themselves to the dangers of drowning or of freezing." Chauchetière mentions several "precious deaths," and adds, "The way in which the savages die in the mission is so consoling that no one fears either death or disease;" and every one dies piously. The body of the blessed Catherine is removed into the church, where the pious often visit it. Canada is this year threatened by a war with the Iroquois, in which the Sault Christians offer to fight against their own countrymen in aid of the French. They go with La Barre's expedition,

and their conduct therein is praised by all. The gifts made by these Indians to the new chapel are enumerated.

But little of the record for 1685 remains to us, the final sheets of the MS. having been lost or destroyed. The palisade about the village is now completed, and the Christian Indians, as scouts, render great services to the French.

CLVII. François de Crépieul, the veteran missionary to the Montagnais, writes (April 7, 1686) a series of "Remarks" upon that mission, embodying the results of his long service therein.

Those of the Montagnais who retained more than one wife have, as a rule, perished "in the woods, without the Sacraments;" this has caused other transgressors to amend their ways. A similar fate has befallen most of those who neglected confession. One of these is said to have been carried away by the devil. Those unfortunates were generally men; "most of these Women died in a very Christian manner." Crépieul describes the zeal of the Christian Indian families in attending church services, and the peace and charity that prevail among them. He mentions the leading characteristics of these people, and defends them from accusations made against their temperate habits.

Some of his observations are both interesting and practical — for instance: "The less one employs the coureurs de Bois, the better it is for the Mission, and for The Trade." "The less one lends to the Savages, the better." "One must not be discouraged at the start, or condemn the customs of some poor Savages; they can be won in Time, and with patience." "Unless he [the missionary] has

great courage and resolution to suffer, and some affection for the Savages, he will have hardly any satisfaction. The best thing for him is to devote himself solely to his Mission, and to leave The commandants, and The clerks appointed for The Trade, to act as they please and as they deem advisable." "Although fishing and hunting are proper when Necessary, and by way of recreation, they nevertheless do great harm to the Missionary who becomes too fond of them. These things cause him to lose much Time, and disturb the exercises of The Mission and The order of The House; and most frequently they scandalize the French as well as the Savages, who discuss them according to their own ideas." "He must be careful not to Search the Sacks of the Engagés, unless he has some reason to suspect them of Theft; and he must not tell the Commandants what he has found, or the number of Martens, etc., that they have trapped, as this does great harm to All and to Himself." "Except in case of Necessity or of strong suspicion, he must be careful not to go at Night into the Cabins, especially where there are Young women and marriageable Girls. They often give a wrong interpretation to this." "Public Rebuke, unless well arranged beforehand, and resorted to according to Necessity, embitters Minds against Us. Such indiscreet Zeal does more harm than good."

CLVIII. Thierry Beschefer writes to Cabart de Villermont (September 19, 1687) an account of Denonville's recent expedition against the Iroquois. The troops leave Montreal June 11, and arrive at Irondequoit July 10; here they meet 180 Frenchmen and over 300 Indians from the Upper Lakes, who

have been brought hither by Tonty and La Durantaye as reinforcements. Having erected a fort at Irondequoit, the main body of the army advance toward the Seneca village. They are attacked on the road by an ambushed band, which they are able to repulse, but with some loss of killed and wounded — among the latter being the Jesuit Enjalran. Arriving at the Seneca villages, the French find these abandoned, and one burned. They complete the work of destruction by cutting down the corn in the fields, and burning that left from the previous year. It is thought that this will cause great suffering, and even mortality, among the enemy. After nine days thus spent, Denonville leads back his army to Irondequoit. Before returning to Montreal, he begins the erection of a fort at Niagara, where he leaves a garrison. The expedition is regarded as successful; but it is felt that Canada is in great danger, especially as the Iroquois are incited by the English. These savages have already attacked several outlying French settlements.

A number of the Iroquois captured at Katarakoui have been sent to France, to labor in the galleys. The English and Dutch of New York have begun to trade with the Indians at Mackinac; but two parties of these foreigners are captured by the French, and the Ottawa trade is thus secured to Canada. More troops are this year sent to Canada from France. At Hudson Bay, Le Moyne d'Iberville captures an English ship.

Another letter from Beschefer to Villermont is dated October 22, 1687. He mentions frequent raids by small bands of Iroquois. Large and fine quarries of porphyry have been found on St. Pierre Islands.

Other discoveries of minerals are mentioned. Beschefer gives a list of the articles in a box that he is sending to his correspondent. Among these are: 24 bark dishes, of various sizes; seeds of watermelons, of different varieties; specimens of minerals; and Indian curios.

We are indebted to Mr. H. P. Biggar, of New College, Oxford, for careful copies of Doc. CLVIII., made for this series from contemporary apographs in the Bibliothèque Nationale, Paris.

R. G. T.

MADISON, WIS., January, 1900.

CLIV, CLV

Documents Relating to the Abenaki Mission

(Sillery and St. François de Sales,) 1683–85

CLIV.— Journal de ce qui s'eſt paſſé dans la Miſſion Abnaquiſe depuis la feſte de Noël 1683 jusqu'au 6 Octobre 1684; Jacques Bigot, Sillery, [1683–84]

CLV.— Lettre du R. P. Jacques Bigot au R. P. La Chaise; Sillery, 8 Novembre, 1685

SOURCES: Doc. CLIV. we obtain from the original MS. in the archives of St. Mary's College, Montreal. Doc. CLV. is from a MS. (presumably an apograph) in the Library of Congress, Washington, D. C.

Journal de ce qui s'eſt paſſé dans la Miſſion Abnaquiſe depuis la feſte de Noël 1683 jusqu'au 6 Octobre 1684.

Mon Rᵖ Pere

Pax Ch.

Lors que ie finy lan paſſé le petit narré que ie vous enuoyois sur LEſtat de noſtre miſſion qui venoit deſtre nommée la miſſion de St. françois de Sales, ie vous mandois que nous allions diſpoſer nos sauuages a reconnoiſtre pour leur Patron et pour leur Pere ce St. Prelat qui á eu tant de zele pour la Converſion des ames: Nous commençaſme trois Iours apres Noel á deſclarer ſolemnellement dans LEgliſe que nous allions prendre ce ſainct pour protecteur de noſtre Miſſion. nous choiſimes le Iour de La mort de Sainct françois de ſales, et des La veille on dreſſa vn autel dans LEgliſe de noſtre Miſſion ou on expoſa LImage du St. que les ſauuages ornerent de tout ce quils ont de plus beau, tout LAutel etoit couuert dvn gᵈ. nombre de Colliers faits de toutes ſortes de figures, de Canons, de pourcelaines, douurages de Raſſade, de porcepy iy adjoutay ce que nous auons de plus beaux ornemens dans noſtre Egliſe, et autant de Lvminaire quen put fournir noſtre pauure Miſſion. toute la Ceremonie commenca par LInuocation des Sᵗˢ. Noms de Ieſus et de Marie aux quels St. francois de Sales auoit eſte ſy Devot comme ie leur expliqué dans LInſtruction que ie leur

Journal of what occurred in the Abnaquis Mission from the feast of Christmas, 1683 until October 6, 1684.

My Reverend Father,
Pax Christi.

When I finished, last year, the little narrative which I sent you concerning The State of our mission,— which had just been named the mission of St. françois de Sales,[1] — I was announcing to you that we were about to induce our savages to acknowledge as their Patron and Father that Holy Prelate who had so much zeal for the Conversion of souls. We began, three Days after Christmas, by solemnly declaring in The Church that we were about to take that saint for the protector of our Mission. We chose the Day of The death of Saint francis de sales; and, on The day before, an altar was set up in The Church of our Mission, where was exposed The Image of the Saint, which the savages adorned with everything most beautiful in their possession. The whole Altar was covered with a great number of Collars, made in all sorts of designs; Bugle beads and strings of porcelain; and articles worked with glass Beads and porcupine quills.[2] I added the most beautiful ornaments that we have in our Church, and as many Lights as our poor Mission could furnish. The whole Ceremony began with The Invocation of the Holy Names of Jesus and Mary, to whom St. francis de Sales had been so Devoted,— as I explained to

fis Interompant de temps en temps La priere, puis ils sadreſſerent au St. par vne priere que ie leur fis faire et quils repeterent pluſieurs fois pour animer leur Confience enuers leur ſainct Protecteur. Les plus feruents firent paroiſtre vne ardeur admirable pour ſcauoir au pluſtoſt cette priere, et quelques Iours apres ils LIncererent dans leurs prieres ordinaire et on La fait maintenant quatre fois le Iour deux fois dans les Cabanes et deux fois dans LEgliſe. quoy que ie ne les fis pas Communier le Iour de La mort de St. Francois de sales par ce qu' ils auoient communié trois Iours auparauant ils ne Laiſſerent pas que de paſſer preſque tout le Iour en prieres: apres La meſſe ie leur fis vne Inſtruction ſur les actions les plus Conſiderables du St. et pendant vn mois Iuſquau 29 de Ianuier que LEgliſe aſſigne pour honorer ce St, ie tachois dans les cabanes dans les Inſtructions particulieres d'inſpirer a tous vne tendre Confience en La protection de S^t^. francois de ſales Le 29. de Ianuier nous dreſſames de nouueau vn Autel mais beaucoup plus richement orné que le Premier. Le Reuerand Pere Superieur General de toutes nos miſſions de Canada donna le plus bel ornement de cet Autel qui fut vne tres grande Image de St. Francois de Sales ſur du ſatin. ie La fis enricher dvne g^de^. bordure dor et Dargent. ie peu dire que ie nay point veu en france de plus belle Image de S^t^. Francois de Sales ny de mieux enrichie que lest celle la iay eu meſme pour vous le dire franchement quelque ſcrupule ſur la Deſpence que iay fait pour cela eſtant ſy pauure que ie nay pas meſme de quoy auoir les viures neceſſaires pour Lentretien de noſtre Miſſion

them in The Instruction which I gave, Interrupting The prayer from time to time. Then they addressed themselves to the Saint in a prayer which I had them say, and which they repeated several times, in order to arouse their Confidence toward their holy Protector. The more fervent showed an admirable ardor to know this prayer as quickly as possible, and some Days later they Inserted It in their usual prayers; It is now said four times a Day — twice in the Cabins, and twice in The Church. Although I did not have them receive Communion on the Day of The death of St. Francis de sales, because they had received communion three Days before, they Nevertheless spent almost the whole Day in prayers. After mass, I gave an Instruction to them upon the most Notable deeds of the Saint; and during a month — Until the 29th of January, which The Church appoints in honor of this Saint — I tried in the cabins, in private Instructions, to inspire all with a tender Confidence in The protection of St. francis de sales. On the 29th of January, we again set up an Altar, but much more richly adorned than the First one. The Reverend Father Superior-General of all our missions in Canada gave the most beautiful ornament on this Altar, which was a very large Image of St. Francis de Sales on satin. I had It enriched with a wide border of gold and silver. I may say that I have not seen in france a more beautiful Image of St. Francis de Sales, or one more handsomely adorned than that one is. I have even had — to tell you it frankly — some scruple about the Expense that I have incurred for that, being so poor that I have not even means wherewith to obtain the food necessary for The support of our Mission, and chiefly of the most Wretched.

et principallement des plus Miſerables mais mon ſcrupule na pas duré Long temps — Iugeant que dans vne occaſion ſi Importante que celle La on doit meſme retrancher du neceſſaire pour contribuer auec plus Defficacité a faire entrer dans les ſentimens de pieté ſes pauures ſauuages quon veut gaigner a I C. noſtre Image ainſy ornée fut miſe ſur vn petit tapy de satin bordé de frange dor et Dargent ce tapy eſtoit placé tout au haut de LAutel du S^{t}. et faiſoit paroiſtre L'Image dans tout ſon Iour on a mis au bas de LImage du S^{t}. vn grandiſſime Collier de porcelaine orné de porcepy, que nos ſauuages ont eu Devotion denuoyer au Tombeau de leur S^{t}. Pere et Patron a Annecy ou eſt le Corps de S^{t}. François De Sales. Ceſt le plus beau Collier que Iaye veu faire icy ie voulu il y a quelques Iours recompenſer vne ſauuageſſe nommée Vrſule de quelque cent de porcelaine quelle auoit Contribué pour ce Collier elle me pria de ne luy rien donner et me dit quelle attendoit ſa recompence de ſon Pere a qui elle faiſoit ce petit preſent. La g^{de}. Ieanne qui a fait tout le Collier et Colette qui y a mis le porcepy lont fait auec vn g^{d}. zele dhonorer ce St. LInſcription du Collier eſt ſ. franc ſaliſio Abnaq. D. dans Laſſemblées de tous les ſauuages ie prendray leurs ſentimens et leurs manieres de parler pour eſcrire La Lettre qui doit accompagner ce collier au tombeau de S^{t} francois de sales ils ſont maintenant tous a la Chaſſe ceſt a dire tous les hommes il en reuint vne g^{de}. partie le Iour de la feſte du S^{t}. pour aſſiſter a la Ceremonie et a la Communion generalle. ie Commencay ce Iour la a faire preſenter dans LEgliſe des pains benis par les

But my scruple did not last Long, Judging that, on an occasion so Important as that was, one must even retrench necessary expenses, in order to contribute more Efficiently toward bringing into sentiments of piety these poor savages, whom one is striving to gain for Jesus Christ. Our Image, thus adorned, was set upon a little satin cloth, bordered with gold and silver fringe; this cloth was placed at the very top of The Altar of the Saint, and showed The Image in all its Light. There was placed below The Image of the Saint a very large porcelain Collar, adorned with porcupine quills, which our savages have had the Devotion of sending to the Tomb of their Holy Father and Patron at Annecy, where the Body of St. Francis De Sales lies. It is the most beautiful Collar that I have seen made here. I wished, some Days ago, to recompense a savage girl, named Ursule, for about one hundred porcelain beads that she had Contributed for this Collar. She begged me to give her nothing, and told me that she was expecting her recompense from her Father, to whom she was making this little present. Tall Jeanne, who made the whole Collar, and Colette, who set the porcupine quills in it, have done so with a great zeal for honoring that Saint. The Inscription on the Collar is: *S. franc salisio Abnaq. D.* [*Sancto francisco salisio Abnaquiis Donatum*—"Presented to St. francis de sales by the Abnaquis."] At The assembly of all the savages, I will ascertain their sentiments and their expressions, in order to write The Letter which is to accompany this collar to the tomb of St. francis de sales[3]. They are now all at the Chase—that is to say, all the men; a great many of them came back on the Day of the Saint's

ſauuages meſme, ce fut francois de ſales de la pieté de qui ie vous ay deſia eſcrit les années precedentes qui donna ces pains benits le Iour de La feſte de ſon patron; il en preſenta deux forts grands, ceſtoit tout ce quil pouuoit porter et les diſtribua apres à tous les ſauuages auec vne modeſtie et vn ordre admirable. apres que tous nos ſauuages eurent paſſé preſque toute la matinée de La feſte a LEgliſe ie leur fis le feſtin pour La feſte. toute La Devotion ne ſe termina pas a La feſte elle dura pluſieurs Iours, et depuis deux mois que la feſte eſt paſſée ie trouue quils ne ſe ſont point relachez dans leur ferueur. vous voyez mon R. P. que ie garde exactement dans ce narré ce que vous mauez teſmoigné ſouhaitter, entrant dans le detail des petites deuotions de nos pauures sauuages comme ie les voys tous depuis huict ou neuf mois que ie vous eſcriuis dans le meſme train et dans les meſmes exercices de pieté que ie vous marquois au long ie ne vous les repetray pas icy ie vous diray ſeulem^{t}. que noſtre Miſſion eſt encore augmentée de beaucoup de Chretiens depuis Lan paſſé, et que Iadmire Continuellement comme ils ſe forment en ſy peu de temps les vns ſur les autres ſans quon ait preſque aucune peine a leur faire prendre les plus g^{ds}. ſentimens dvn veritable Chreſtien. Sytoſt quils ont eſté baptiſez ils me viennent demender auec empreſſement de les Confeſſer et ils me paroiſſent faire auſſy bien tous les actes requis a ce ſacrem^{t}. comme ſil y auoit pluſieurs années quils ſe Confeſſaſent. il y en a entrautres qui dabord apres leur bapteſme ſe ſont portez a tous les exercices de pieté auec vne ferueur admirable Sebaſtien

feast, in order to be present at the Ceremony and at the general Communion. I Began, that Day, to have blessed bread presented in The Church by the savages themselves. It was francis de sales, of whose piety I have already written to you in preceding years, who gave these blessed loaves on the Day of his patron's feast. He presented two very large ones — it was all that he could carry — and distributed them afterward to all the savages, with an admirable modesty and order. After all our savages had spent almost the whole morning of The festival at The Church, I gave them the feast for That holy day. The whole Devotion was not ended at The feast,— it lasted several Days; and, in the two months since the feast has gone by, I find that they have not relaxed in their fervor. You see, my Reverend Father, that in this narrative I observe exactly what you have shown me that you desire to know, by entering into details of the little devotions of our poor savages. As I see them all, these eight or nine months since I wrote to you, in the same course and in the same exercises of piety that I described to you at length, I will not here repeat them to you. I will only tell you that our Mission has been further increased by many Christians since last year; and that I Continually admire how they so soon imitate one another, that we have hardly any difficulty in making them acquire the most important sentiments of a true Christian. As soon as they have been baptized, they come to ask me, with urgency, to hear them in Confession; and they appear to me to perform all the acts requisite for that sacrament as well as if they had been in the habit of Confessing for several years. There are some among them who,

Manik8, et ſa femme Radegonde fabien et ſa femme Agnes Pulcherie Catherine Marine et ſa fille Agnes Vrſule nous ſommes obliges de donner deux noms a pluſieurs pour euiter La Confuſion dans le grand nombre, et ils ne veulent eſtre appellez la pluspart que par leur nom de bapteſme, tellement que Ieus dernierement toutes les peines du monde a tirer de quelques perſonnes leurs noms de famille, vne me repondit quils nauoient point icy dautre nom que celuy de leur bapteſme ils ont vne extreme Ioye quand ie les auertis du Iour de La feſte de leur Patron et quelques vns des principaux apres leurs Deuotions en ont voulu teſmoigner leur Rejouiſſance par des feſtins, quelques fois dans leur Cabannes quelques fois publics pour tout le monde; ils teſmoignent vn g^d^ empreſſement de ſcauoir la vie particuliere de leur S^t^. Patron et quelques vns ont extremement pris a Cœur dimiter ce quil y a de plus Conſiderable dans leur Patron et ſont veritablement arriuez par La a vn haut Degré de vertu ſoit de pureté ſoit dvne profonde humilité et meſpris de ſoy meſme, ſoit dvne g^de^. Charité &c. quelques vns retiennent admirablement ce que ie leur dis de particulier ſur Chaque S^t^. ou S^te^. dautres me teſmoignent continuellement quils ce veulent mal a eux meſme doublier ſy toſt ce que ie leur dis, et puis ils me prient de le repeter encore vne fois, ie ne peux faire á perſonne vn preſent plus Conſiderable que de luy donner quelque Image vn peu g^de^. de ſon S^t^. patron: ils accommodent cet Image le mieux quils peuvent pour les Conſeruer et les expoſent dans leurs cabanes les Iours des g^des^. feſtes; ie ne ſcache pas leur auoir dit g^de^. choſe pour les

immediately after their baptism, have given themselves to all the exercises of piety with an admirable fervor — Sebastien Manikou, and his wife Radegonde; fabien, and his wife Agnes Pulcherie; Catherine Marine, and her daughter Agnes Ursule. We are obliged to give two names to many of them, in order to avoid Confusion in a great number. They do not wish, for the most part, to be called by anything but their baptismal names — insomuch that I lately had all the difficulty in the world in drawing from some persons their family names; one answered me that they had no other name here than that of their baptism. They feel the utmost Joy when I notify them of the Day of their Patron's feast; and some of the principal persons have, after their Devotions, chosen to manifest their Rejoicing through feasts,— sometimes in their Cabins, sometimes public ones for all the people. They manifest a great eagerness to know the lives of their individual Patron Saints; and some have extremely taken to Heart to imitate the most Important traits of their Patron, and have Thereby actually arrived at a high Degree of virtue — either of purity, or of deep humility and self-contempt, or of great Charity, etc. Some admirably retain what I tell them in particular about Each Saint; others continually assure me that they wish themselves ill for forgetting so soon what I tell them, and then beg me to repeat it once again. I can make no one a more Esteemed present than to give him some fair-sized Image of his patron Saint. They put away these Images as best they can, in order to Preserve them, and display them in their cabins on the Days of the great feasts. I do not know that I have said much to them in order to

porter a cette pratique de deuotion, ſeulement ie prend ſouuent occaſion quand ie vois ces Images expoſées de leur parler du St ou du Miſtere quelle Repreſentent la La deuotion la plus vniuerſelle icy eſt encore Ieſus en Croix et ie peux vous dire que ce n'eſt pas La ſimple Curioſité ny Le deſir dauoir qui en portent pluſieurs icy a demender des crucifix, ien vois vn grand nombre qui en font un s^{t} vſage ſe ſeruant de leur crucifix pour ſexiter a ſunir a I C. auſſy ie leur dis ſouuent quils doiuent dabord porter le crucifix dans le Cœur, et quils ne ſont que des enfans ſils ſe contentent de le porter a leurs Cous ils Conſoiuent parfaitement cette Inſtruction, ie leurs ay mis une oraiſon jaculatoire a Ieſus fort courte en toute ſortes dairs de chant quils ſcauent deſia ie les portes a la dire dans leur trauail dans leurs cabanes, en marchant, allant bucher, mais ſur tout quand ils ſe ſentent ſaiſis de Chagrin tous les airs de cette petite Chanſon ſpirituelle ſont la plus part Ioyeux et ie vous auoue en paſſant que ie croy nen pouuoir trop faire pour les entretenir dans vne g^{de}. Ioye ſpirituelle et dabord que ie les aperſois triſte ie les engage doucement á me dire le ſuject de leur triſteſſe pour les conſoler: ſouuent ils ne le ſcauent pas eux meſme ie donne bientoſt á ceux la des ſentimens de Ioye ſur le bonheur quils ont maintenant de ſeruir Dieu et de Connoiſtre I. C. ſouuent cette triſteſſe vient de ſouuenir de leurs parents quils ont laiſſé dans leurs pays, ie les porte a prier pour eux, et leur donne eſperance de les voir icy bons Xiens comme eux. Elle vient ſouuent dvn raport quon leur aura fait, ou dvne parole piquante quon leur aura dit;

incline them to this practice of devotion; only I often take occasion, when I see these Images displayed, to speak to them about the Saint, or about the Mystery which they Represent. The most universal devotion here is still Jesus on the Cross; and I may say to you that it is not simple Curiosity, or The desire of possession which prompts many of them here to ask for crucifixes. I see a great many of them who make a holy use thereof, employing their crucifixes to incite one another to union with Jesus Christ; and indeed I often tell them that they must first wear the crucifix in the Heart, and that they are only children if they are satisfied to wear it about their Necks. They perfectly Grasp this Instruction. I have arranged for them a very brief jaculatory prayer to Jesus to all sorts of musical airs which they already know. I make them say it during their work, in their cabins, while walking, while going to hew wood, but especially when they feel themselves seized with Grief. All the airs of that little spiritual Song are mostly Joyous; and I avow to you, in passing, that I believe that I cannot do too much to maintain them in great spiritual Joy. The moment when I perceive them sad, I quietly induce them to tell me the reason of their sadness, in order that I may console them. Often they do not know it themselves; but I soon give them feelings of Joy regarding the happiness which they now have in serving God and Knowing Jesus Christ. Often that sadness comes from the remembrance of their kinsmen whom they have left in their own countries; I direct them to pray for such, and I give them hope of seeing them here as good Christians, like themselves. It often comes from some talebearing that may have been brought to them, or

car ils ſont extremement Reflexifs, ie leur demende ſi veritablement ils veulent eſtre bons Xiens, et ſils ne croyent pas que I. C. leur commendent doublier cette Injure ie leur ordonne pour ce mettre au deſſus de ces penſées chagrines, de dire gayement de bouche a I. C. ie vous ayme mon Ieſus et ie ne voudrois pas vous offencer en me fachant contre cette perſonne mais cette Injure quon ma dit me reuient toujours dans L Eſprit, me viennent dire pluſieurs ie leur perſuade le mieux que ie puis par de petites Conparaiſons conformes á leur manieres que cette penſées eſtant deſauoüeé bien loin de les faire offencer Dieu les fait beaucoup meriter: vous ſcauez aſſez par l'experience que vous auez eüe icy que les ſauuages agitez de ces ſortes de penſees donnent autant dexercice que les ſcrupuleux en france, vne penſée qui donne encore beaucoup de peine à nos ſauuages, qui ce portent auec beaucoup de ferueur au bien, ceſt de douter ſy I. C. veut bien agreer les ſeruices des perſonnes auſſy meſchantes quils ce reconnoiſſent auoir eſté il faut me ſeruir de toutes ſortes dinduſtrie pour leur donner du courage dans ces abattemens: pluſieurs auſſy voyant quils retombent toujours dans les meſmes fautes legeres dont ils ce Confeſſent ordinairement ſen Inquiettent fort et me viennent demender ſouuent, ſy leur maiſtre Ieſus veut bien leur pardonner, quoyquil le trompent ſouuent dans La parolle quils luy donnent de ne le plus offencer ce qui moblige cette Année de vous eſcrire ces differantes penſées dont ſont agitées nos ſauuages meſmes les plus feruens, ceſt quon ma mendé que des perſonnes en france auxquelles vous

from a sharp word that may have been said to them; for they are extremely Sensitive. I ask them whether they truly wish to be good Christians, and whether they do not believe that Jesus Christ commands them to forget that Wrong. I order them, for the sake of putting themselves above those morose thoughts, to say cheerfully with their lips to Jesus Christ: "I love you, my Jesus, and I would not offend you by becoming angry with that person." "But this Insult which has been said to me constantly comes back to My Mind," many come to tell me. I persuade them as best I can, through little Comparisons adapted to their usages, that this thought, if disavowed, very far from causing them to offend God, makes them very deserving. You know well enough by the experience which you have had here, that the savages, when agitated by thoughts of that kind, give us as much trouble as do the scrupulous in france. A thought which still gives much distress to our savages, who give themselves with great fervor to doing good, is to doubt whether Jesus Christ will indeed accept the services of persons as wicked as they acknowledge themselves to have been. I must use all sorts of skill to give them courage in such dejected states. Many also, seeing that they always relapse into the same slight faults of which they usually make Confession, are much Disturbed thereby, and often come to ask me whether their master Jesus will indeed pardon them notwithstanding their repeated failures to keep The promise that they give him to offend him no more. What obliges me this Year to write to you these various ideas with which our savages, even the most fervent, are disturbed, is that I have been informed

deuiez Communiquer vne partie de cette eſpece de Relation, ſont bien aiſes de ſcauoir en detail de q^lle^. manieres nos ſauuages icy prennent les choſes de Dieu, et ſy leurs ſentimens ſont differens des françois qui ce mettent vn peu dans la pratique de la vertu. pour continuer donc cet article Iajoute que quelques vns de nos plus feruens ſauuages dans ces ſentimens dont ie vous viens de parler, me ſont venus demender de leur permettre de nentrer plus dans LEgliſe, ce que ie me donne bien de garde de leur accorder leur montrant le plus promptem^t^. que ie peu que ceſt vne fauſſe humilité ils me diſent quils voyent bien quils ſont trop meſchants et quils ſouillent LEgliſe en y entrant eſtant ſy meſchants quils ſont, ie Repond a ceux qui me donnent plus de peine La deſſus. I. C. connoiſt la douleur que tu as eu de tes pechez, ie connois cõme tu ayme La priere, ie ne voudrois pas te tromper, ny te cacher tes defauts, ſy ie te voyois encore en peché ie te le dis en tant que me L ordonne I. C. va entre dans LEgliſe prie y comme les autres, et nomet rien de tout ce qui ſe fait pour la priere; ils obeiſſent et reprennent leurs exerciſes de pieté: quelques vns ne Laiſſent pas de reuenir a La Charge quoy queffectiuement ie connoiſſe quils ſoient dans vne g^de^. Innocence de vie, et dans vne horreur actuelle de ce qui peut tant ſoy peu offencer Dieu Il faut tout dire ien ay veu quelques vns qui ne me faiſoient cette ſorte de demende de ne plus prier auec les autres que par vne eſpece de Chagrin ſur ce quils entendoient dire deux par de certaines meschantes Langues quand ie vois dans ceux la vne attache

that persons in france, to whom you were to Communicate a part of this sort of Relation, are very glad to know in detail in what ways our savages here accept the things of God; and whether their sentiments are different from those of the french who enter somewhat into the practice of virtue. Accordingly, to continue this article, I add that some of our more fervent savages, in those sentiments of which I have just spoken to you, have come to ask me to suffer them no longer to enter into The Church. I take good care not to grant this to them, showing them, as promptly as I can, that this is false humility. They tell me that they plainly see that they are too wicked; and that they, so wicked as they are, defile The Church by entering it. I Answer those who give me most trouble in That respect: "Jesus Christ knows the grief that thou hast had for thy sins, and I know how thou lovest The prayer. I would not deceive thee nor conceal from thee thy failings, if I saw thee still in sin. I tell thee this in so far as Jesus Christ directs me to do So. Go, enter The Church; pray there like the others, and omit nothing of all that is done for prayer." They obey, and resume their pious practices. Some Nevertheless return to The Charge, although in fact I know that they live in great Innocence of life, and in actual horror of that which can in the least offend God. All must be told. I have seen some of them who did not make this sort of request from me, no longer pray with the others, except through a kind of Displeasure about what they heard said of them by certain wicked Tongues. When I see in these a strong attachment to prayer, I treat them, in appearance, somewhat ill; and ask them whether those

aſſez forte a La priere, ie les traite en apparence vn peu mal et leur demende, ſy ſes paroles quon dit deux foüillent leur Cour et ſy cela empeſche I C. de Connoiſtre et daprouuer Lardeur quils ont dans le Cœur pour la priere, quoy donc leur ajoutay ie: tu quitte Ieſus en quittant La priere parce ce qu'vn tel dit cela de toy, va tu neſt pas ſage dauoir ſy peu de fermeté pour Ieſus se traitement vn peu rude les remet dans leur deuoir, et ils me diſent en ſen allant, ie feray ce que tu mordonne ſouuent il y en a qui ſexemptent a mon inceu de La priere dans La Confuſion quils ont deſtre tombez dans quelques emport[em]ent[s] Conſiderables cela arriuent quelques fois aux femmes les plus feruentes de noſtre miſſion, qui ſe Laiſſans ſurprendre par leur naturel facheux, en conſoiuent vn moment apres vne extreme douleur: vous connoiſſez aſſez le fond de La vertu DAgnes, il luy arriua hier vn de ces ſortes demportemens qui parut au dehors, vous euſſiez eſté rauy au Iourdhuy de voir de quelle maniere elle a teſmoigné la douleur de ſa faute dans ces occaſions ie tache de leur donner vne terrible Crainte de LEnfer et dabord quils ſont vn peu Revenus a eux ie les enuoye a LEgliſe pour dire cinquente et cent fois cette priere a I C. mais poſement, pardonnez moy aymable Ieſus LEmportement ou ie ſuis tombé ah que ie ne ſois eternellement damné, ie leur dis de me venir trouuer apres quils auront fait cette priere et que ie les Inſtruiray amplement, par cette maniere ſimple on arreſte aiſement parmy eux cequi troubleroit en vn Inſtant toute La miſſion. quand ces emportements cauſent La deſunion dans vne Cabane

words which are said of them defile their Hearts, and whether that prevents Jesus Christ from Knowing and approving The ardor which they have in their Hearts for prayer. "What!" I have added, "thou givest up Jesus by giving up prayer, because such a one says that of thee? Come, thou art not wise to have so little firmness for Jesus." This severe treatment brings them back to their duty, and they say to me on going away, "I will do what thou orderest for me." Often there are some who absent themselves from prayer, without my knowledge, in Their Embarrassment at having fallen into some Serious fit of anger. That sometimes happens to the most fervent women of our mission, who, Suffering themselves to be surprised by their testy nature, conceive, a moment later, extreme grief therefor. You sufficiently know the depth of The virtue Of Agnes. There befell her yesterday a fit of passion which was externally visible; you would have been charmed To-day to see in what manner she has manifested sorrow for her fault. On such occasions, I try to give them a terrible Dread of Hell; and, as soon as they have somewhat Returned to themselves, I send them to The Church to say, composedly, fifty or a hundred times this prayer to Jesus Christ: "Pardon me, beloved Jesus, The Passion into which I have fallen. Ah, let me not be eternally damned." I tell them to come and find me after they shall have said this prayer, and that I will fully Instruct them. By this simple method one easily checks among them that which might, in a Moment, disturb The whole mission. When these fits of anger cause disunion in a Cabin, I do not Allow the Day to pass without trying to apply some

ie ne Laiſſe pas paſſer le Iour ſans tacher dy aporter remede, ie vais deſclarer dans La Cabane que ceſt en vain quon y prie ſi on y a quelque Rancune les vns Contre les autres: Lvnion ſy remet auſſy eſtroite et plus quauparauant. cette occupation eſt vne de celles qui me donne le plus dexercice car comme les ſauuages ſont ordinairement Ialoux ſuperbe chagrins, ce naturel reuient de temps en temps et cause bien du trouble de telle maniere que ie crois quelques fois que toute La miſſion va ſe renuerſer: mais par vn peu daſſiduité tout ce calme en vn moment tous ces deffauts que ie marque pour faire Connoiſtre cõme on le ſouhette les manieres dont ces gens icy prennent les choſes de Dieu nempeſchent pas quils nayent veritablem^{t}. vn fond de pieté et de vertu et ie connois certainement parce que ie vois icy que Dieu ne permet ſes ſortes de faute dans La plus part de nos ſauuages que pour les porter a vne plus g^{de}. verdu et pluſieurs ſont veritablement ſaints maintenant que ie naurois iamais pu porter a cette ſaincteté, ſi ie nen auois eu L occasion par quelque faute ou ils ſont tombez.

il ne Laiſe pas neantmoins dy en auoir vn aſſez g^{d}. nombre icy dans leſquels ie puis dire que ie nay iamais pu remarquer ces défauts et cette inconſtance Naturelle aux ſauuages ils ſemblent que depuis quils ſont baptiſez ils ſont deuenus des hommes tous nouueaux: ie vous touchay Lan paſſé quelque choſe de La ſaincteté de ſes ſauuages ie vous en dirai encor quelque choſe cette Année de plus particulier et de quelques autres qui ſont arriuez depuis La derniere fois que ie vous eſcrivis ie vous les diray comme elles me reuiendront en memoire dans les

remedy. I go to announce in The Cabin that it is in vain that they pray there, if they have any Rancor Against one another. Union is restored, even more closely than before. This occupation is one of those which give me most exercise; for, as the savages are usually Jealous, haughty, and peevish, this temper returns from time to time and causes much disturbance,—insomuch that I sometimes believe that The whole mission is about to be subverted; but, with a little carefulness, all grows calm in a moment. All these failings which I note — in order to Exhibit, as is desired, the ways in which the people here regard the things of God — do not prevent their having truly a depth of piety and virtue; and I know this with certainty, because I see here that God does not permit faults of this kind in most of our savages, except to incline them to greater virtue. Several are truly saints now, whom I should never have been able to bring to that holiness if I had not had The opportunity to do so through some fault into which they had fallen.

There is, Nevertheless, a considerable number here among whom, I may say, I have never been able to remark these failings, or that inconstancy Native to the savage. They seem, since they have been baptized, to have become entirely new men. I mentioned to you, last year, something about The saintliness of these savages; I will this Year, tell you something further of it, in more detail, and of some others who have arrived since The last time when I wrote to you. I will relate to you these things as they recur to my memory in the brief moments that I can snatch for writing. One of these persons, recently arrived, is named Agnes pulcherie,

petits momens que ie pouray derober pour eſcrire vne de ces dernieres perſonnes arriuées depuis peu ſe nomme Agnes pulcherie ceſt vne ieune femme Aagée enuiron de 22 ans qui ayant receu a LAcadie quelques Legeres Inſtruction de Chriſtianiſme par nous ſauuages Chreſtiens qui y ont fait quelques voyages eſt venu icy auec dextremes deſirs du St. bapteſme, elle ſcauoit preſque toutes les prieres lors quelle arriua il y á enuiron neuf mois, elle fit paroiſtre dabord vne ferueur extraordinaire ne ſongeant preſque qua prier Dieu, ce qui mobligea de la baptizer trois mois apres quoyque pendant ces trois 1ers mois ie nay pû aperceuoir dans elle la moindre faute, et que cette gde. ferueur dont ie viens de parler [fut] iointe a vne modeſtie Admirable. ie ne voyois point encore les deſſeins particuliers de Dieu ſur elle pour L Eſleuer a la haute ſainɛteté ou elle eſt vn mois apres ſon bapteſme elle eut des ſentimens extraordinaire damour pour I C. de Confience en luy et de douleur des fautes quelles auoit faites dans ſon plus bas Aage quoy quelle ſoit reconnue icy pour auoir mené vne vie tres innocente. auparauant que de me venir deſclarer delle meſme ſes ſentimens ie lauis pendent vn mois demeurer a LEgliſe vn temps fort notable de la iournée, et ſans rien dire Iadmirois quels entretiens pouuoit auoir auec I C. vne pauure ſauuageſſe, qui nauoit receu aucune Inſtruction particuliere apres ce mois elle me vint trouuer, et me parla les mains iointes en ces termes que ie vais ſimplement vous raporter Ah mon pere que iay offencé mon maiſtre Ieſus, que Iettois Meſchante des mon enfance, iay de La douleur de L auoir offencé et I eſpere ſil maide

a young woman Aged about 22 years. Having received in Acadia some Slight Instructions in Christianity through our Christian savages who have made journeys thither, she came here with great desires for Holy baptism. She knew almost all the prayers when she arrived, about nine months ago. She at once manifested an extraordinary fervor, thinking of scarcely anything but praying; and this obliged me to baptize her three months later. Although during these three 1st months I was not able to perceive in her the least fault, and although that great fervor of which I have just spoken was joined to an Admirable modesty, I did not yet see the special designs of God regarding her, to Raise Her to the high sanctity in which she is. A month after her baptism, she had extraordinary feelings of love for Jesus Christ, of Confidence in him, and of sorrow for the faults that she had committed in her earlier Years—although she was known here to have led a very innocent life. Before coming, of her own accord, to declare to me her sentiments, I saw her, during a month, remain at The Church a considerable time each day, and that without saying aught. I was marveling what converse with Jesus Christ a poor savage woman could have who had received no special Instruction. After that month, she came to find me, and with joined hands spoke to me in these terms, which I will simply repeat to you: "Ah, my father, how I have offended my master Jesus! how Wicked I have been from my infancy! I am sorry for having offended Him; and I hope, if he aids me, to offend him no more." She told me then that she was ready to do everything necessary to satisfy Jesus. Since that time, I have seen

ne le plus offencer, elle me dit enſuite quelle eſtoit preſte de faire tout ce quil faut pour ſatisfaire a Ieſus, de puis ce temps ie lay veue redoubler ſes prieres et vit depuis 4 mois dans vne ferueur qui me ſurprend, ie ne peux mempeſcher de temps en temps en conſiderant La maniere dont cette ſauuageſſes prend les Choſes de Dieu de dire en moymeſme pouroit on en voir davantage dans les perſonnes R^ſes. qui Commencent a ſeruir Dieu dans La g^de. ferueur, Il y a plus dvn mois que cette ferueute Chreſtienne eſt dangereuſement malade dvne Langueur ſemblable a celle qui fit mourir Lan paſſé ſa S^r. qui recut La bapteſme vn moment auant que de mourir et qui donna Icy quaſy les meſmes exemples de vertu dans 4 mois que nous donne maintenant ſa f^r cadette Agnes pulcherie ie ne ſcay ſi Dieu ne veut point la Ioindre bien toſt a ſa S^r. et ſi ce neſt point pour cela quil Lauance ſy extraordinairement dans la ſaincteté elle reſoit ſa maladie auec La plus g^de Ioye du monde et eſt preſte a La mort comme cette Langeur ou elle eſt LEmpeſche de beaucoup trauailler elle paſſe vne bonne partie de ſon temps a LEgliſe et ne ſe Laiſſe point abattre comme le font ordinairement les ſauuages malades, dabord que ie luy parle de Dieu ie la uois comme toute tranſportée elle meſcoute dvne Maniere qui me fait paroiſtre quelle eſt touchée de Dieu elle a vn air humble point daffectation et quelques meſchantes Langues quayent les ſauuages ie nen ſcache aucun qui ait trouué quelque choſe a redire dans La pieté de cette femme elle eſt mariée depuis 5 Ans et na Iamais eu le moindre bruit auec ſon mary nommé fabien qui arriua icy auec elle dans de grands deſirs lun et Lautre de ſe donner a Dieu

her increase her prayers; and, during these 4 months past, she lives in a fervor which surprises me. I cannot help, from time to time, on considering The manner in which this savage woman receives the Things of God, saying to myself: "Could one see aught more in the Religious persons who Begin to serve God in great fervor?" For more than a month, this fervent Christian has been dangerously sick with a wasting Sickness, similar to that which caused the death, last year, of her Sister,—who received baptism a moment before dying, having Here displayed, in 4 months, almost the same examples of virtue that her younger sister, Agnes pulcherie, gives us now. I know not whether God does not wish to Unite her soon with her Sister, and whether it is not for that that he so extraordinarily advances Her in sanctity. She receives her illness with The greatest Joy in the world, and is ready for death. As this Languor in which she is Prevents Her from working much, she spends a great part of her time at The Church, and does not Allow herself to be dejected, as sick savages usually do. As soon as I speak to her of God, I see her, as it were, quite transported; she listens to me in a Way which shows me that she is moved by God. She has a humble air, without affectation; and, however wicked may be the Tongues of the savages I know none of them who has found anything to criticise in The piety of this woman. She has been married for 5 Years, and has Never had the least quarrel with fabien, her husband, who arrived here with her, both having the earnest desire to give themselves to God. This man is one of the most accomplished savages that we have. I have never known any shadow of vice in

cet homme eſt vn des plus accomplis ſauuages que nous ayons, ie nay connu aucun ombre de vice en luy iamais ie nay entendu vne parole plus haute L vne que lautre il eſt ardent pour la priere et quand il eſt icy il me fait de g^de^. Inſtance pour L Inſtruire particulierement ils ont tous deux vn zele admirable pour Inſtruire au pluſtoſt vn de leurs Anfans qui commence à parler, et viuent ainſy dans La plus g^de^. Ioye du monde ſans que ie les ayent peu voir Iamais Chagrins. Sebaſtien et Radegonde qui arriuerent auec ſes deux premiers et qui leurs ſont alliez, ſe ſont portez a Dieu de meſme Maniere ces deux familles enſembles ſont irreprochables en tout en les voyant il me vient ſouuent certains deſirs: ah que ie ſouhaitterois quon vit en france La maniere dont ces ſauuages ce portent a Dieu car on ne le peut conceuoir a moins quon ne le voye. Il y a bien vn mois que ie nay pas eu vn moment de temps pour reprendre cette petite Relation La principale occupation que iay eüe a eſté dinſtruire vne grande quantité de nouvaux ſauuages qui ſont arriuez depuis quelques Iours dans La meilleure diſpoſition du monde pour La priere celuy qui les a eſté Inuiter de ma part en a deſia inſtruit pluſieurs en les amenant Icy; et pour le grand nombre quil a amené ie me ſuis eſtonné comme ils ſe ſont tous mis au bien, il ny en a eu que trois qui ont vn peu beu en arriuant mais qui ne mont donné aucune peine: comme ie n'ay pas veu ſes trois dans vn aſſez grande diſpoſition pour la priere iay conſenty volontiers a leur retour a L Acadie ou ils vont requerir le reſte de leurs parens pour prier a ce quils diſent a leur retour, le reſte eſt dans vne grande ferueur, Apres les auoir

him, never have I heard from him one word louder than another. He is ardent in prayer; and, when he is here, he is very Urgent with me to Instruct Him privately. They both have an admirable zeal that one of their Children, who is beginning to speak, should be Instructed as soon as possible; and thus they live in The greatest Joy in the world, without my having been able Ever to see them Vexed. Sebastien and Radegonde — who arrived with these two, and are related to them — have given themselves to God in the same Way; and both families together are irreproachable in everything. On seeing them, there often come to me certain desires: "Ah! how I could wish that people might see in france The manner in which these savages give themselves to God!" for one cannot conceive it unless one sees it. It is fully a month since I have had a moment of time to resume this little Relation. The principal occupation that I have had has been to instruct a great number of new savages who arrived some Days ago, in The best disposition possible for prayer. The man who went to Invite them on my part had already instructed several of them while bringing them Hither; and, in view of the great number whom he has brought, I have been astonished how they have all applied themselves to the good. There were only three who drank a little on arriving, but they gave me no trouble; as I did not see these three with a sufficiently strong inclination for prayer, I gladly consented to their return to Acadia, where they are going to seek out the rest of their kinsmen,— in order, as they say, to pray for their return. The others have great fervor. After having Instructed

Inſtruits pendent quelques Iours a ſillery ie les ay enuoyez dans le lieu de noſtre nouuel eſtabliſſement, ou ie vais actuellement les trouuer et ie vous eſcris cecy en chemin pendent quon Racommode nos Canots, qui ont eſté beaucoup leſez en chemin il y a auſſy deſia dans noſtre nouuel Etabliſſement dautres nouueaux ſauuages arriuez de l'Acadie que ie nay point encore veus; ceſt ce qui my fait aller plus promtement afin de leur faire prendre au pluſtoſt les ſentimens quils doiuent prendre ſils veulent ſe Ioindre a noſtre miſſion on en attend encor tous les Iours dautres qui doiuent arriuer de L Acadie et ils diſent eux meſmes que bientoſt tout le reſte qui eſt dans L acadie viendra prier. iay toutes les peines du monde a faire ſubſiſter tout ce g^{d}. nombre mais ie vous aſſure que Iaccepte volontiers cette peine voyant La ferveur qui eſt dans la plus part de ces ſauuages et La maniere dont ils prennent les choſes de Dieu. Iay trouué ces nouueaux ſauuages qui mattendoient au lieu de noſtre nouuel Etabliſſement dans La meſme diſpoſition que les autres pour La priere et ie croy que bientoſt ie ſeray obligé dy demeurer preſque toujours La plus part de ceux qui ſont reſtez iuſqua preſent a Sillery voulant faller rejoindre a ceux cy il ny aura quenuiron cent perſonnes des plus Aagees qui demeureront a Sillery ou nous Laiſſerons pas de Conſeruer nos Cabanes pour y Loger dans les frequens voyages quon ſera obligez de faire a Quebec. Sept ou huict Iours apres la feſte de Dieu nous ferons La premiere ſolemnité du S^{t}. Patron de noſtre Miſſion S^{t}. françois de Sales dans LEgliſe que nous auons dreſſée depuis quinze Iours, Lautre que nous auions dreſſeé L an paſſé

them during some Days at sillery, I sent them to the place of our new establishment, where I am about to find them at present — I write this to you on the way, while they are Repairing our Canoes, which have been much damaged on the journey. There are already in our new Establishment other savages newly arrived from Acadia whom I have not yet seen; this is what causes me to go thither more promptly, in order to have them acquire as soon as possible the feelings which they should adopt if they wish to Join our mission. Still others are expected every Day, who are to arrive from Acadia; and they themselves say that soon all the rest who are in acadia will come to pray. I have all the difficulties in the world to support all this great number; but I assure you that I gladly accept this trouble, seeing The fervor which is in most of these savages, and The manner in which they receive the things of God. I have found these new savages who were awaiting me at the place of our new Establishment in The same disposition for prayer as the others; and I believe that soon I shall be obliged to spend nearly all the time there. As the greater part of those who have remained until now at Sillery desire to come to join those who are here, there will be only about a hundred persons, among the most Aged, who will remain at Sillery. We shall Nevertheless Preserve our Cabins there, in order to Lodge therein upon the frequent journeys that we shall be obliged to make to Quebec. Seven or eight Days after Corpus Christi, we shall hold The first solemnity of the Patron Saint of our Mission, St. francis de Sales, in The Church which we have erected within a Fortnight; The other, built last year, was destroyed by the Over-

ayant eſté deſtruite par le Debordement des eaux qui arriua Ieſpere quauec la grace de Dieu et les Charitez des perſonnes zelées pour La Conuerſion de ces pauures ſauvages nous pourons eſtre dans quelques temps en eſtat den dreſſer vne dvne maniere vn peu plus ſolide capable de reſiſter a ces facheux accidents, et qui eſtant mieux ornée leur Inſpirera plus de Reſpect pour les miſteres de noſtre Religion. le pauure eſtat dans lequel vous voyez ce papier tout gaſté ſur lequel ie ſuis obligé de vous dire Laccident qui nous arriua hier 6. Iuin venant dans noſtre nouuel Etabliſſement po^{r}. y faire la 1re. Ceremonie de S^{t}. francois de ſales et pour auertir en meſme temps nos ſauuages de ce que leur ordonne Monſieur le General pour ce diſpoſer tout de bon a la guerre L Accident qui nous arriua hier fut que noſtre Canot penſa eſtre entierement englouty dans le traject d'vn Rapide il fut deux Miſerere tout plain deau et quelques Diligence que firent les deux ſauuages qui me menoient pour ſe Ietter a L Eau et Eſleuer le Canot en haut, ie croyois que nous le perderions eux ne pouuant pas reſiſter plus Long temps, ie fis dabord vne pauure figure dans le Canot ainſy plain deau car vous ſcauez que ie ne ſuis pas fort habile ſur L Eau, ie vis a mes coſtez la pointe d'vne ſouche qui paroiſſoit a fleur deau, ie tachay de gaigner cette pointe tenant ferme vn auiron dont ie me ſaiſy vn Canot qui nous precedoit ſaperſeut de ce qui nous venoit darriuer et vint promptement au ſecours des deux ſauuages qui nen pouuoient quaſy plus de tenir ſy long temps le Canot quils ne pouuoient vuider contre la violence du torent quoy quon tira le plus promptement quon peut ma Chapelle et quelque

flowing of the waters. I hope that, with the grace of God and the Charities of persons zealous for The Conversion of these poor savages, we shall be, after a time, in a position to build one in a somewhat more substantial manner, and capable of resisting such mishaps; and one which, being better adorned, will Inspire them with more Respect for the mysteries of our Religion. The poor condition in which you see this paper, all spoiled, upon which I am obliged to tell you The accident which happened to us yesterday, June 6, on coming into our new Establishment — in order to hold there the 1st Ceremony of St. francis de sales; and, at the same time, to notify our savages of what Monsieur the General commands them to do in order to prepare themselves in good earnest for the war. The Accident which happened to us yesterday was, that our Canoe came near being wholly swallowed up in the passage of some Rapids. For the space of two *Misereres*, it was quite full of water; and, notwithstanding the Haste that the two savages who were conveying me, made to Jump into The Water and Lift up the Canoe, I thought that we would lose it, since they could not Longer resist. I cut a sorry figure, at first, in the Canoe thus full of water; for you know that I am not very expert on The Water. I saw on one side the end of a log, which appeared at the water's level; I tried to reach that point, firmly holding a paddle which I had seized. A Canoe which preceded us noticed what had just happened to us, and came promptly to the aid of the two savages, who were now almost powerless to hold the Canoe longer, and from which they could not bale out the water against the violence of the torrent. Although they removed as promptly

autre ornem^{t}. dont on mauoit fait preſent pour orner ma Chapelle de S^{t}. francois de ſales le tout a eſté aſſez endommagé le moindre mal fut de perdre quelques viure que leau gaſta le canot qui nous ſecourut fut celuy que Monſ^{r}. le General enuoye a LAcadie promptement pour y porter ſes preſens et Inuiter tous les abnaquis qui reſtent a LAcadie pour ſe venir Ioindre a ceux que nous auons Icy et aller en guerre auec les francois contre les Iroquois on vous eſcrit dailleurs leſtat ou ſont les choſes Icy pour tout le Canada: ie me Contente de vos toucher icy les choſes qui Conſernent noſtre Miſſion qui va probablement ſaugmenter extremement par la venue des gens qui viendront en guerre et qui ſeront accompagnez de leurs femmes et Anfans ceux qui ſont partis ce matin, 6 Iuin pour les Inuiter a venir en guerre ſont noſtre Dogique Eſtienne Nekȣtneant et 2 de ſes freres qui ſont tous trois des plus braues que nous ayons icy, et pour La pieté et pour le Courage on fait beaucoup eſperer à nos ſauuages ſi le tout reuſſit, et tous les plus Conſiderables francois du pays diſent quon attend plus du Courage et de La fidelité des Abnaquis que du ſecours de tous les autres ſauuages nos alliez. Dieu veille que tout reuſſiſe pour Laugmentation de cette Miſſion et pour la Conuerſion des Iroquois: nous auons deſia nos deux egliſes pleines de nos Chreſtiens et a peine voit on chez les Iroquois qui ſont en beaucoup plus g^{d}. nombre que nous 5. ou 6. chreſtiens qui viennent dans les egliſes que nos peres y ont ie benis tous les Iours Dieu de La maniere dont ils apellent nos abnaquis a la foy et ie luy demende de tout mon Cœur de faire la meſme grace aux Iroquois, et que ce ſoit

as possible my Chapel and some other ornament which had been presented to me in order to adorn my Chapel of St. francis de sales, everything was much damaged. The least misfortune was the loss of some provisions, which the water spoiled. The canoe which succored us was that which Monsieur the General is sending to Acadia with despatch, to carry thither his gifts, and to Invite all the abnaquis who remain in Acadia to come to Join those whom we have Here, and march to war with the french against the Iroquois. Other persons are writing to you the condition in which affairs are Here, as regards all Canada. I Content myself in this with relating to you the things which Concern our Mission,—which will probably be enormously enlarged by the arrival of the people who shall come to war, and who will be accompanied by their wives and Children. Those who started this morning, June 6, to Invite them to come to war, are our Dogique, Estienne Nekoutneant, and 2 of his brothers; all three are among the best that we have here, as regards both piety and Courage. Much hope is held out to our savages, if all succeeds; and all the more Notable french of the country say that more is expected from the Courage and fidelity of the Abnaquis than from the help of all the other savages allied to us. God grant that all may succeed for The enlargement of this Mission and the Conversion of the Iroquois. We already have our two churches full of our Christians; but one hardly sees among the Iroquois, who are in much greater number than we, even 5 or 6 christians who come into the churches which our fathers have there. I bless God every Day for The manner in which they call our abnaquis

la la recompance de tant de ſouffrances qui endurent depuis ſy long temps nos peres. on apprehende Icy quil ny en ait quelquvns de tuez nouuellement depuis les bruits de la guerre. Ie ne ſcay ſy Iaccompagneray nos ſauuages a la guerre mais ie vois bien ſoit que iy aille ſoit que ie demeure icy, ie ne manqueray pas doccupation celle que iay maintenant outre les Inſtructions ordinaires et les viſiter de nos Cabanes et de nos Champs eſt de les faire trauailler a ce que leur ordonne Monſieur le General et a chercher des viures

Iay vn peu de peine a continuer ce que iay Commencé, a vous eſcrire. Le ſecond accident qui nous eſt arriué dans noſtre retour ayant tellement gaſté ce papier que ie nay quaſy pu le ſauuer entier noſtre Canot ſeſt briſé entierement quoy qu'il fut tout neuf, de cinq que nous eſtions dans le canot chacun perdit quelque choſe a la deriue ie fis ſauuer La chapelle qui alloit ſe perdre. nous paſſames vne partie de La nuict a faire ſecher les ornemens de La chapelle; et puis nous eſtant couchez quelques heures dans le bois ſans ſouper, nous tachaſmes de nous trainer ſans viures le mieux que nous puſmes, cherchans des chemins dans les bois pour nous Conduire iuſqua ſillery ou nous arriuaſme auec g^{d}. apetit ſemblable a peu pres a celuy ou vous me viſte il y a cinq ans lorſque ie megaré dans les bois la plus g^{de}. difficulté que nous auons eu dans ce retour a eſté de trauerſer vne Riuiere qui eſt aſſez large nayant point de Canot, nos ſauuages lauroient bien trauerſées ſils euſſent eſte ſeuls, pour me la faire trauerſer ils chercherent dans les bois 5. ou 6. troncs darbres pouris et creux, ils les lierent auec deux cordes et en

to the faith; and I ask him with all my Heart to grant the same grace to the Iroquois, and that this may be the recompense for so many sufferings which our fathers have so long endured. People Here are dreading lest some of our fathers may have been killed recently, since the rumors of war. I know not whether I shall accompany our savages to the war; but I see well that, whether I go or stay here, I shall not want for occupation. My present occupation, besides the usual Instructions, and the visits to our Cabins and our Fields, is to see that they do whatever work is ordered them by Monsieur the General, and that they seek provisions.

I have some difficulty in continuing what I have Begun to write you,— The second accident, which happened to us on our return, having so spoiled this paper that I could hardly save it entire. Our Canoe was wholly wrecked, although it was quite new; of us five persons who were in the canoe, each one lost something that went adrift; I saved The chapel, which was about to be lost. We spent a part of The night in drying the ornaments of The chapel; and then, after sleeping for some hours in the woods, without supper, we tried, still without provisions, to make our way as best we could, seeking paths in the woods to Lead us as far as sillery. There we arrived with a great appetite, very nearly like that with which you saw me five years ago, when I went astray in the woods. Our greatest difficulty on this return was to cross, without a Canoe, a River of considerable width. Our savages would have easily crossed it, if they had been alone; in order to get me across, they sought out in the woods 5 or 6 logs, decayed and hollow, bound them

firent vn eſpece de Cajeux ſur lequel vn ſauuage me fit faire le traject conduiſant ce Cajeux auec Lauiron. quelque temps auparauant ce dernier voyage deux ſauuages perdirent entierement leur Canot et ce quils portoient dans ce meſme traject de riuiere et vne petite ſauuageſſe que nous ne faiſions que de baptiſer a ſon arriuée de L Acadie fut emportée par le torrent de cette Riuiere on ne trouua que quatre Iours apres ſon Corps. il parut en cela vne prouidence toute particuliere de Dieu qui enuoyoit icy cette petite fille aagée de ſix ans que pour y receuoir le S^t^. bapteſme et aller enſuite [en] Ciel. les parants qui aymoient tendrement cet Enfant et qui ne faiſoient que darriuer dans le deſſein de ſe faire baptiſer auſſy bien que leur cher Enfant receurent parfaitement bien le mot de Conſolation ſur la mort de leur fille que Dieu ſembloit nauoir amenée icy que pour La mettre auſſy toſt apres en ſon S^t^. Paradis, ils ſont tous extremement affectionnez a la priere, et la plus part ſont deſia baptiſez. car il y a plus de deux mois de cette mort, et bien vn mois et demy que ie nay peu reprendre ce petit narré. de puis ce temps il nous eſt arriué encore vn g^d^. nombre de perſonnes de LAcadie et ie vous aſſure que maintenant ie [ne] Compte plus le nombre pour le ſcauoir exactement, ie me contente de benir Dieu dauoir donné de ſy S^tes^. Diſpoſitions a la plus part de tous ceux qui ſont arriuez depuis le printemps. de LAdueu de tout le monde de ce pays on na point encor veu icy vne nation receuoir auec temps [*i.e.*, tant] de docilité les Inſtructions de nos Miſteres que cette nation icy iaprehendois que ſur la nouuelle que Iauois receüe quil alloit arriuer g^d^. monde icy de

with two ropes, and made of them a kind of Raft. On this a savage helped me to make the passage, guiding the Raft with His paddle. Some time before this last voyage, two savages entirely lost their Canoe and what they carried, in that same river passage, and a little savage girl, whom we had just baptized upon her arrival from Acadia, was carried away by the torrent of that River; they did not find her Body until four Days later. There appeared therein a very special providence of God, who sent hither that little girl, aged six years, only to receive Holy baptism and then go to Heaven. The parents — who tenderly loved this Child, and who had just arrived with the intention of having themselves, as well as their dear Child, baptized — received perfectly well the word of Consolation for the death of their daughter, whom God seemed to have brought here only to place Her immediately afterward in his Holy Paradise. They are all extremely fond of prayer, and most of them are already baptized; for it is more than two months since that death, and fully a month and a half since I have been able to resume this little narrative. Since that time, another great company of persons have arrived among us from Acadia, and I assure you that I now no longer Count the number, to know it exactly; I content myself with blessing God for having given such Holy Inclinations to nearly all those who have arrived since spring. By The Avowal of all the people in this country, there has not yet been seen here a nation receiving the Instructions in our Mysteries with so much docility as does this nation of whom I write. I was apprehensive lest, upon the news that I had received, — that many people were

LAcadie que ce g^d^. monde ne fit du deſordre mais ie vous avoüe que ie nay pas eu de peine de ce coſté la et que iay veu meſme que les nouueaux arriuez ſe portoient auec plus de ferueur au bien que pluſieurs qui ſont icy de puis Long temps: ie ne dis pas quil ne ſoit arriué quelque petit deſordre mais ie vous auoue que ie me ſuis eſtonné quil ait eſté ſy petit pour le g^d^. nombre de gens qui ſont arriuez car de tous ie nay veu plus de trois hommes tant ſoy peu yures, et vne ou deux femmes. quelques vns de ces nouueaux arriuerent icy il y a pres dvn mois auec Etienne ne Ketuent [*i.e.*, Nekȣtneant] noſtre Dogique et ſes deux freres que Mons^r^. le General auoit enuoyez a L Acadie pour Inuiter ceux de Leur nation a la guerre contre Liroquois dautres arriuerent quelque Iours apres La plus part des 1^rs^. arriuez ſont allez en guerre nous en auons icy encor vne trentaine qui attendent les 1^ers^. ordres de Monſ^r^. le General pour laller Ioindre il y a plus de ſoixante des gens de noſtre Miſſion qui ſont auec luy. ie ny en ay point enuoyé qui nay plus de 20. Ans parcequon mauoit prié de nenuoyer point de bouches Inutiles.

Monſ^r^. le General a teſmoigné a nos ſauuages vne eſtime particuliere deux il leur dit quil ne vouloit dabord que des abnaquis dont il eſtoit aſſuré du Courage et de la fidelité pour le deſſein quil auoit denuoyer faire quelque decouuerte ſur L Iroquois, il ne prit pour ce premier deſſein que trente de nos gens auec 200 francois; le reſte partit quelques Iours apres; nous en attendons encor tous les Iours dautres de L Acadie auec ceux qui ſont icy. on na pas eu de L Acadie tout le monde quon attendoit Monſ^r^. de

about to arrive here from Acadia,—this great concourse might cause disorder; but I assure you that I have had no trouble on that score, and that I have even seen that the new-comers behaved with more fervor for the good than do many who have been here for a Long time. I do not say that there did not occur some little disorder; but I assure you that I have been astonished that it has been so little in proportion to the great number of people who have arrived,—for, among all, I have not seen more than three men, and one or two women, slightly intoxicated. Some of these new-comers arrived here nearly a month ago with Etienne ne Ketuent [Nekoutneant], our Dogique, and his two brothers—whom Monsieur the General had sent to Acadia, to Invite those of Their nation to the war against The iroquois; others arrived some Days later. Most of the 1st ones who arrived have gone to war; we still have here about thirty who are awaiting the 1st orders of Monsieur the General to go to Join him. More than sixty of the people of our Mission are with him; I have sent no one who is not over 20 Years of age, because I had been requested not to send Useless mouths.

Monsieur the General has shown our savages a special esteem for them. He told them that he desired, at the outset, only abnaquis of whose Courage and fidelity he was assured, for his project of sending a reconnoitering expedition toward The Iroquois. He took at first for this enterprise only thirty of our people, with 200 french; the rest started some Days later.[4] We are still expecting, every Day, some others from Acadia, along with those who are here; we have not had from Acadia all who were expected. Monsieur de St. Castin, to

S^t^. Caſtin a qui monſieur le General auoit fait adreſſer les ordres et les preſens pour inuiter les Abnaquis de L Acadie de ſe venir Ioindre a ceux de noſtre Miſſion, a eſté fort moleſté des Anglcis qui La [*i.e.*, qu'il a] ſommé trois fois cet hiuer de quitter le poſte de pentagȣet ou il eſt cela a ce quil eſcrit icy L Empeſche de venir auec les ſauuages quon ſouhaittoit de ce coſté La ie ne ſcay pas comme Monſ^r^ le G^nal^ a qui iay enuoyé toutes les Lettres de ſ^t^. Caſtin, a receu cela tout ceux qui ſont arriuez de LAcadie auec les noſtres ont teſmoigné vne paſſion furieuſe de donner ſur L Iroquois, et on m'eſcriuoit il y a deux Iours de Montreal que tout le monde eſtoit extremement content de nos gens. lvnique choſe que ie ſouhaite en tout cela ceſt que L affection particuliere quon leur teſmoigne ſerue a eſtablir plus ſolidement cette miſſion qui auec La grace de Dieu a de ſy heureux commencemens. on me dit hier onzieſme Aouſt que nos Abnaquis auoient deſia g^de^. reputation en france ie ne ſcay ſy on ne me faiſoit point ce compliment pour adoucir vn peu les petites peines que iay a trauailler a faire ſubſiſter icy cette pauure Miſſion; ie vous manderay toujours ſincerement comme ie vous lay promis le bien et le mal que iy verray: car le mal que vous verrez dans noſtre miſſion vous portera plus fortement a la recommender a N. S. et y engagera auſſy tous ceux qui sintereſſent pour noſtre Chere Mission ny mon frere ny moy nauons ſuiuy les ſauuages a la guerre il a quelque occupations a la Miſſion des Iroquois du Sault quon a Iugez plus neceſſaire et pour moy on ne ma pas voulu faire quitter vn ſy g^d^. nombres des ſauuages qui reſtent icy pour aller auec quatre vingt

whom monsieur the General had addressed the orders and the gifts for inviting the Abnaquis of Acadia to come to Join those of our Mission, has been greatly annoyed by the English, whom he has summoned three times this winter to quit the post of pentagwet, where he is. That, according to what he writes here, Prevents Him from coming with the savages who were desired from That quarter.[5] I know not how Monsieur the General, to whom I have sent all the Letters of st. Castin, has received that. All those who have arrived from Acadia with ours have manifested a furious passion for falling upon The Iroquois; and they wrote to me two Days ago from Montreal that every one was extremely well pleased with our people. The only thing that I desire in all that is, that The special regard which is shown them may serve to establish more solidly this mission, which, with The grace of God, has such auspicious beginning. I was told yesterday, the eleventh of August, that our Abnaquis already have great reputation in france. I know not whether they were paying me this compliment in order to mitigate somewhat the little difficulties that I have in laboring to support here this poor Mission. I will always sincerely inform you, as I have promised you, of the good and the evil that I shall see in it; for the evil that you shall see in our mission will incline you more strongly to recommend it to Our Lord, and will also engage therein all those who interest themselves on behalf of our Dear Mission. Neither my brother nor I have followed the savages to the war. He has some occupations at the Iroquois Mission of the Sault, which have been Judged more necessary; and as for me, they have not been willing to make

ou cent guerriers qui ſont en tout les Abnaquis les Algonquins et les ſoquoquis qui ſont allez dicy. Depuis cecy eſcrit il nous eſt encor arriué aſſez g^d^. monde de L Acadie qui depuis ſept Iours quils ſont Icy ils ont teſmoigné vne tres grande ardeur pour ſe faire Inſtruire ils ſont tombez dans la Cabanne de Marguerite ou pluſieurs ont deſia pris a tache de les Inſtruire ſy les ſauuages ne ſe joignoient ainſy a nous pour Inſtruire ceux qui viennent Continuellement de nouueau nous ne pourions ſuffire, le Pere Gaſſot et moy pour vn ſy g^d^. nombre vne partie des Journées ce paſſent quelques fois a baptiſer tous ceux que nous trouuons parfaitement deſpoſez. Le P. Gaſſot a baptiſé ce matin huict adultes; dans les quels ie puis dire que depuis quatre ou cinq mois quils ſont icy ie nay eu que des exemples de vertu, il faict tous les Iours ouuriers dans noſtre Egliſe le Cathechiſme pendent vne heure a ceux qui ne ſont pas baptiſez et aux Enfans: pluſieurs des Adultes qui ſont deſia baptiſez ne laiſſent pas que dy aſſiſter pour y apprendre encor mieux les articles de noſtre foy outre ces Catechiſme on fait de deux en deux Iours vne exortation a la fin de La meſſe a tous ceux de la miſſion qui aſſiſtent a La meſſe Commune nous auons fait icy depuis quatre ou 5 mois quelques Inſtructions ſur L Enfer par de certains Chants Lvgubres et par quelque ſpectacles qui ont aſſez touché nos ſauuages. iay taché dexprimer dans ces Champs [*i.e.*, Chants] Lvgubres tout ce qui eſt capables de plus tourmenter vn damné dans L Idée des ſauuages, et les vices qui ſont les plus communs parmy eux cette Inſtruction ce repete de temps en temps ſoit dans L Egliſe ſoit dans quelque g^de^. Cabane de puis que nous auons

me leave so great a number of savages as remain here, to go with eighty or a hundred warriors — which is the total of the Abnaquis, Algonquins, and soquoquis who have gone from here. Since this was written, there have arrived among us many more people from Acadia. In the seven Days since they have been Here, they have manifested a very great ardor to become Instructed. They have visited the Cabin of Marguerite, where several persons have already undertaken to Instruct them. Unless the savages thus united with us for the Instruction of those who Continually come anew, Father Gassot and I could not suffice for so great a number. Part of the Days are sometimes spent in baptizing all those whom we find thoroughly prepared. Father Gassot has baptized, this morning, eight adults,—in whom I may say that, in the four or five months since they have been here, I have had only examples of virtue. Every working-Day he teaches in our Church, during one hour, the Catechism to those who are not baptized and to the Children; many of the Adults who are already baptized nevertheless attend, in order to learn still better the articles of our faith. Besides these lessons in the Catechism, we give, at intervals of two Days, an exhortation at the end of mass to all those of the mission who attend The Ordinary mass. We have given here, within four or 5 months, some Instructions on Hell by means of certain Mournful Songs and some spectacular representations, which have had considerable influence upon our savages. I have tried to express in those Mournful Songs, all that is best fitted, according to The Idea of the savages, to torment one damned, and the vices which are the most common

Commencé cette forme d Inſtruction quand ie veux donner quelque auertiſſement conſiderable á quelqun ie luy demende dabort ſil croit veritablement tout ce que ie luy ay dit ſur les peines de L Enfer puis L obligeant de regarder auec moy vn tableau d'vn damné que iay mis a ce deſſein dans vne Chambre proche la ſale ou ie les Inſtruis, ie luy permets de faire ce quil voudra; cette Inſtruction ne ce fait pas deux fois a la meſme perſonne. ien ay veu peu a qui elle na eu vn tres bon effect les portant a ſamender veritablement de leurs fautes. Ie vous ay parlé au Commencement de cette relation de quelques familles nouuellement arriuées qui viuent icy dans vne vnion veritablement chreſtiene et d'vne maniere irreprochable pour le moins il en eſt arriué pluſieurs autres depuis ce temps qui menent le meſme genre de vie et qui ſaniment les vns les autres a ſe faire Inſtruire au pluſtoſt il na pas fallu beaucoup de temps pour les diſpoſer au bapteſme. Ie ſouhaitterois vous les pouuoir nommer tout en particulier et vous marquer en deſtail la petite conduite dvn chacun; et vous admireriez les benedictions de Dieu ſur cette pauure nation; mais outre quils ſont maintenant en tres g^{d}. nombre pour cela, et que pour la plus part iaurois quaſy toujours les meſmes choſes a vous marquer, ie vous aſſure que ie nay pas de temps pour vous faire ce deſtail, et ie reprend ce petit narré a Quebec, ou quelque petite incommodité moblige de demeurer. outre tous les gens qui nous ſont venus de L Acadie, il en eſt venu encor dautres part a ſcauoir, quelques Soquoquis et quelques Gaſpeſſiens. Dieu a fait la grace a la plus part de ſes Gaſpeſſiens de mourir a Sillery cette année quelque temps apres y eſtre

among them. This Instruction is repeated from time to time, either in The Church or in some large Cabin. Since we have Begun this form of Instruction, when I wish to give some severe warning to any one, I ask him at first whether he truly believes all that I have told him about the pains of Hell; then, obliging Him to look with me at a picture of one damned,— which I have placed, for this purpose, in a Room near the hall in which I Instruct them,— I allow him to do as he chooses. This Instruction is not given twice to the same person; I have seen few on whom it has not had a very good effect, and whom it has not inclined really to amend their faults. I spoke to you, at the Beginning of this relation, of some families newly arrived, who live here in a truly christian union, and in a manner at least irreproachable. Since that time, several other families have arrived who lead the same kind of life, and incite one another to become Instructed as soon as possible. It did not require much time to prepare them for baptism. I would be glad if I could name them to you individually, and indicate to you in minute and detailed form the conduct of each one; and you would admire the blessings of God upon this poor nation. But — besides the fact that they are now too numerous for that, and that in most cases I would nearly always have the same things to state to you — I assure you that I have no time to give you those particulars, and I resume this little narrative at Quebec, where some slight indisposition obliges me to remain. Besides all the people who have come to us from Acadia, some have also come from elsewhere,— to wit, some Soquoquis and some Gaspessiens. God has granted the favor to most of

arriuez, Iapelle cela vne g^de^. grace pour eux car vous ſcauez la malheureuſe vie quil mene dans leur pays et le R^d^. Pere Chreſtien Recollet qui eſt pour la plus part du temps come vous ſcauez aux pays des Gaſpeſſiens qui les Inſtruit auec vn tres g^d^. zele, me diſoit, il y a quelques Iours quil ne ſouhaittoit qu'vne ſeule grace pour ces pauures Gaſpeſſiens qui eſt de les voir venir dans noſtre miſſion ou il les y portoit tant quil pouuoit. ceux qui ſont icy de cette nation y font bien. po^r^. les soquoquis dont ie connois le naturel Inconſtant et qui ſont fort portez a Lyurongnerie iay cru que ie nen deuois receuoir aucun icy ſans en faire vn g^d^. choix et que noſtre miſſion neſt pas encore aſſez eſtablie dans La pieté chreſtienne pour admettre cette ſorte de meſlange qui dans les Comencemens gaſte quelques fois tout Iauois propoſé il y a quelques temps icy de faire vne miſſion volente de temps en temps ches ſes ſoquoquis et ches les Algonquins des trois Riuieres ien connois deſia la plus part et ie crois quau bout de deux ou trois petites miſſions on verroit quelque fruit, mais il eſt bien difficile de quitter cette Miſſion maintenant pour faire ces ſortes de voyages, peut eſtre que le temps viendra pour la conuerſion de ſes autres, comme il eſt venu pour la Conuerſion des Abnaquis Recommandes les ie vous prie a noſtre Seig^r^. afin quil accompliſe en eux ſon ſ^t^. ouurage. Ie ne vous mande rien de nouueau de nos Anciens Chreſtiens que vous auez Laiſſé icy ie nen vois aucun qui ſe Demente, ſinon vn Certain Nichaberet nepueu de noſtre Capitain qui ſes retiré depuis deux ans chez les Soquoquis

Outre les occupations que ie vous ay deſia marqué

these Gaspessiens to die at Sillery this year, some time after having arrived there. I call that a great favor for them; for you know the wretched life that they lead in their own country. Indeed, the Reverend Father Chrestien, a Recollet,— who during most of the time, is as you know, in the countries of the Gaspessiens, Instructing them with very fervent zeal,— told me some Days ago that he desired only one favor for these poor Gaspessiens. That is, to see them come into our mission, to which he was urging them as much as he could.[6] Those who are here from that nation are doing well. As for the soquoquis,— whose Inconstant nature I know, and who are much inclined to drunkenness,— I supposed that I ought not to receive any of them here without making a careful choice of them; and that our mission is not yet sufficiently established in christian piety to admit that sort of mixture, which at the Start sometimes spoils all. I had proposed here, some time ago, to hold occasionally a flying mission to the soquoquis and the Algonquins of three Rivers. I already know most of them; and I believe that, at the end of two or three little missions, one might see some result. But it is very difficult to leave this Mission now, in order to make journeys of that sort; perhaps the time will come for the conversion of those people, as it has come for the Conversion of the Abnaquis. Commend them, I pray you, to our Lord, so that he may accomplish in them his holy work. I have no new information to give you of our Former Christians whom you Left here; I see none of them who Belies himself, save a Certain Nichaberet, nephew to our Captain, who withdrew two years ago to the Soquoquis.

que nous auons, les maladies qui ſont icy, et qui Compoſeroit vn hopital raiſonnable me donne ie vous aſſure quelque fois bien de La peine, et me jettent dans vne eſpece dabattem^{t}. me voyant hors deſtat de leur donner les petits ſoulagemens quil leur faudroit-il faut que ie me contente de les exorter a la patience, mais ne les ſoulageants point autrement, ces exortations me paroiſſent bien ſeche, Iallay il y a quelques temps a Monſeig^{r}. LEueſque et ſur ce quil auoit ordonné dans le dernier Iubilé que les aumoſnes qui ſe fairoient dans ce temps la ſe porteroient a lhopital, ie luy dis que nous auions dans noſtre miſſion vn hopital non moins nombreux que celuy des R^{fes}. de Kebec et quil pouuoit aſſurément le recommander aux Charitez des Chreſtiens iay voulu vous diuertir par ce dernier article et ie ſuis obligé de quitter car le mal de teſte qui mincommode ne me permet pas deſcrire plus Long temps

IL y a vn peu plus dvn mois ce 2 Septembre que trois de nos ſauuageſſes Monique Dorothée Aldegonde allant a trois ou quatre lieües de noſtre Miſſion chercher des eſcorces trouuerent vne pauure francoiſe qui leur fit entendre quelle nauoit rien pour ce couurir elle et ces pauures enfans, et qui leur dit quelle eſtoit preſte dacoucher ces trois ſauuageſſes luy donnerent chacune leur couuerte, et Monique eſtant de retour me dit quaſy en pleurant quelle auoit eſté touchée de Compation voyant La pauureté de cette francoiſe ie vous eſcriuis amplement Lan paſſé ſur cette Monique qui eſt icy vn tres rare exemple de vertu ie puis dire que depuis plus de trois ans que ie la connois, ie ne lay pas veu tomber dans aucune faute qui parut meſme venielle quoyque

Besides our occupations which I have already described to you, the diseases here, which would Fill an ordinary hospital, give me, I assure you, much trouble sometimes, and throw me into a sort of dejection. Seeing myself unable to give them the little alleviations which they might need, I must content myself with exhorting them to patience; but, without relieving them otherwise, these exhortations appear to me very barren. I went, some time ago, to Monseigneur The Bishop, and, alluding to what he had ordered at the last Jubilee,— that the alms which should be given at that time should be bestowed on the hospital,— I told him that we had in our mission a hospital no less crowded than that of the Nuns at Kebec, and that he could assuredly recommend it to the Charities of the Christians. I have tried to entertain you with this last topic, and I am obliged to stop, for the headache which troubles me does not allow me to write Longer.

IT is a little more than a month, this 2nd of September, since three of our savage women,— Monique, Dorothée, and Aldegonde,— going three or four leagues from our Mission to gather bark, found a poor frenchwoman who gave them to understand that she had nothing to cover herself and her poor children, and told them that she was about to be confined. Each of these three savage women gave her own blanket to this stranger; and Monique, upon her return told me, almost with tears, that she had been touched with Compassion at seeing The poverty of that frenchwoman. I wrote to you at length last year about this Monique, who is here a very rare example of virtue. I may say that, in more than three years since I have known her, I

ie lexamine daſſez pres; elle a vn deſir extreme que ſes enfans ſe portent au bien et quand ils tombent dans quelque faute elle me vient prier les larmes aux yeux de les Inſtruire vn peu ſon fils aiſné nommé francois de Sales eſt extremement dans le bien il eſt marié en face d Egliſe auec cette Dorothée dont ie viens de vous parler et que vous auez veüe autrefois elle ne pouuoit pas mieux tomber que dauoir pour belle Mere cette bonne Monique auſſy elle ne la quitte que le moins quelle peut et profite bien de ſon exemple Aldegonde qui eſt la derniere que ie viens de nommer cy deſſus eſt vne femme Aagee de 25. ans elle prend les choſes de Dieu de la bõne maniere, et ie nattend guerre moins delle que de la petite Catherine et de francoiſe femme de noſtre Capitaine ces deux femmes ſont toujours dans La g^de^. vertu ou vous les auez Laiſſées. Dieu a rendu La ſanté a cette Agnes pulcherie dont ie vous ay eſcrit amplement au commencement de cette Lettre L Inſtruiſant dernierem^t^. ſur ce q^lle^. deuoit faire pour Remercier Dieu du Recouurement de ſa ſanté elle me teſmoigna auec g^de^. ferueur quelle le feroit et elle a toujours g^de^. ardeur

Les 4. Dogiques dont ie vous eſcriuis Lan paſſé Continue toujours dans La meſme fermeté pour le bien hors vn qui dans le voyage quil a fait a L Acadie pour aller Inuiter ces parens a ſe venir faire Inſtruire, ſeſt laiſſé aller comme eux a boire auec exces auſſy natil quaſy plus de credit pour les Inſtructions et quoy quil ſoit Repentant de ſa faute ie ne me ſers quasy plus de luy pour aucune choſe quoy quil ait fait cette g^de^. faute Dieu na pas laiſſé de ſe ſeruir de luy pour faire Reuenir icy aſſez g^d^.

have not seen her fall into any fault which appeared even venial, although I observe her quite closely. She has an extreme desire that her children incline to the right; and, when they fall into any fault, she comes to beg me, with tears in her eyes, to Instruct them a little. Her eldest son, named francois de Sales, is extremely well-behaved. He is married, conformably to the Church, to that Dorothée of whom I have just spoken to you, and whom you formerly saw. She could not have better fortune than to have for Mother-in-law that good Monique; indeed, she leaves her as seldom as possible, and profits well by her good example. Aldegonde, who is the last of those whom I have just named above, is a woman of 25 years; she receives the things of God in the right way, and I expect hardly less from her than from the little Catherine, and from francoise, wife of our Captain. These two women always dwell in The great virtue in which you Left them. God has restored health to that Agnes pulcherie of whom I wrote to you amply at the beginning of this Letter. Instructing Her lately as to what she was to do in order to Thank God for the Recovery of her health, she very warmly assured me that she would do so; and she always has great fervor.

The 4 Dogiques of whom I wrote to you last year, still Continue in The same firmness for the right, save one, — who, on the journey that he made to Acadia to Invite his kinsmen to come to be Instructed, allowed himself to drink, like them, to excess. Accordingly, he has hardly any more influence in regard to the Instructions; and although he is Repentant for his fault, I employ him now for

monde dont Ieſpere quelque choſe pour la pieté de La maniere dont ie les ay veu commancer. il faut attendre ſy cela Continuera

Penakȣret francois Robert ȣanbiganich ſont Ireprochables ſur toutes ſortes darticles auſſy tous les aduertiſſemens quils donnent aux autres ſoit de ma part ſoit eux en particulier pour porter au bien les chreſtiens de noſtre miſſion, ſont bien Receus de tout le monde ils nont point de reſpect humain qui les faſſe craindre dauertir quelqun quand ie les auertis auſſy ie leur fais donner ordinairement, la premiere attaque, et ie les aduertis de dire a celuy qui a manqué de me venir trouuer apres quils luy ont parlé. comme ils sexpliquent beaucoup mieux que moy quand ils conſoiuent ma penſée ſur quelqun qui a fait faute, et quils sexpriment admirablement en leur maniere, ils rendent en vn moment vn homme Capable des Inſtructions que ie luy veux faire auſſy ie demende Dabord á vn homme a qui Iay fait parler de cette maniere, vn tel ta il parlé de ma part que penſe tu; et puis ie luy parle tout de bon de La faute quil a faite. les trois freres D Etienne Nekȣtneant ſont bien auſſy a ſcauoir Ioſeph, Ignace Francois Iean, les trois ſœurs que vous auez aſſez conüe La premiere a ſcauoir Agnes ſont dans La grande vertu. Anaſtaſie et Marie qui ſont les deux Cadettes ne mont Iamais donné le moindre meſcontentement, ſe ſont des humeurs toujours egalles, mais genereuſes pour les choſes de Dieu. se ſont deux maiſtreſſes voix pour n^re^ chant, et iamais ie ne les ay veües inconſtantes la deſſus comme le reſtes des ſauuageſſes qui tantoſt ſon en humeur de chanter et tantoſt ny ſont pas. ainſy

hardly anything. Although he has committed this serious fault, God has nevertheless made him useful in causing a great many people to Return hither, from whom I expect something in the cause of piety because of The manner in which I have seen them begin. We must wait and see whether that will Continue.

Penakouret, francois, and Robert Wanbiganich, are Irreproachable in all respects; therefore all the warnings that they give to the others,— either from me, or from themselves individually,— in order to incline to the right the christians of our mission, are well Received by every one. They have no concern for others' opinions, which would make them afraid of warning any one. When I also warn the people, I usually have these men make the first attack; and I enjoin them to tell the person who has failed to come to find me, after they have spoken to him. As they explain themselves much better than I, when they comprehend my intention regarding any one who has erred, and as they express themselves admirably in their own fashion, they can enable a man to Understand in a moment the Instructions which I wish to give him. Accordingly, I First ask a man to whom I have thus sent word: "Has such a one spoken to thee on my behalf? What dost thou think?" And then I talk to him in good earnest about The fault that he has committed. The three brothers Of Etienne Nekoutneant — Joseph, Ignace, and Francois Jean — are also doing well; the three sisters — The eldest of whom, Agnes, you knew quite well — lead very virtuous lives. Anastasie and Marie, the two Younger ones, have Never given me the least dis-

vous voyez que Dieu a toujours beny la famille de Marguerite de porter au bien les ſept enfans quelle a apres auoir mis en paradis le huictieſme; qui eſtoit ſa derniere fille nommée Apoline qui eſt morte icy a L aage de 15 a 16. ans dans la plus g^de^. Innocence du monde. IL y a Icy quatre autre familles alliées de celle de Marguerite. les hommes et les femmes y ſont dans vne egalle ferueur, et iy vois vne tres g^de^. Innocence quoy que ie les examine daſſez pres; vne de ſes familles venant de L Acadie icy fut obligées quelques temps de demeurer en chemin dans quelques habitation francoiſes; vne perſonne qui les vit La quelques temps, eſcriuit icy quon auoit eſté charmé de LAſſiduité et de la modeſtie auec Laquelle on les auoit veu prier. dabord que cette famille fut icy elle fit paroiſtre vne ardeur tout extraordinaire pour apprendre au pluſtoſt le reſte des prieres quelle ne ſcauoit pas, et sinstruire de nos Miſteres mais ſur tout vn Ieune ſauuage aagé denuiron dixhuict, ans seſt ſignalé par cette ferueur, que ie ne puis en verite vous exprimer, le P. Gaſſot la nommé Henry Ioſeph. sa ferueur Continüe depuis trois mois et ie ne vois rien dans luy qui me faſſe aprehender L Inconſtance. parmy tous les gens qui nous ſont arriuez; il en eſt venu beaucoup de Laage de cet Henry Ioſeph, qui ne ſcauent encore ce que ceſt que L yurognerie; et que ieſpere auec la grace de Dieu que Lon poura Conſeruer icy dans vne g^de^. innocence de vie. de tous les Ieunes gens que vous Laiſſates icy, il ny en a que deux qui ce ſoient relachez de La vie Reglée quils menoient lors que vous eſtiez icy. les autres ioins auec ces nouueaux arriuez ſoutiennent en party La miſſion, et ſont exactement tout ce quon leur

satisfaction; their natures are always serene, but generous for the things of God. They are the two leading voices in our singing, and I have never seen them irregular in that service — as are the rest of the savage women, who are sometimes in a mood to sing, and again are not. Thus you see that God has always blessed the family of Marguerite, by inclining to the right the seven children that she has, after having placed the eighth in paradise. This was her youngest daughter, Apoline, who died here, at The age of 15 or 16 years, in the greatest Innocence in the world. THERE are four other families Here, related to that of Marguerite; the men and the women have like fervor, and I see in them a very great Innocence, although I observe them quite closely. One of these families, coming here from Acadia, was for some time obliged to sojourn by the way in some french settlements. A person who saw them There for a time wrote here that those people had been charmed with The Assiduity and modesty with Which they had seen our savages pray. As soon as that family arrived here, they showed a very unusual ardor for learning, as soon as possible, the remainder of the prayers which they did not know, and for becoming instructed in our Mysteries. But a Young savage, aged about eighteen years, especially distinguished himself by that fervor, which I cannot, in truth, express to you. Father Gassot named him Henry Joseph. His fervor has Continued for three months, and I see nothing in him which makes me apprehend Inconstancy. Among all the people who have arrived among us, there have been many at The age of this Henry Joseph, who do not yet know what

ordonne pour le ſeruice de Dieu. il y a quelques temps qun ſauuage qui viuoit vn peu dans le deſordre arriuant Icy Inuectiua fort contre tous ceux de noſtre Miſſion qui obeiſſoient ſy pontuellement au pere qui a ſoin de La priere, il fut ſoutenu de deux ou trois Algonquins qui neſtoient icy quen paſſant ie luy laiſſay ietter ſon feu; et puis ie luy parlay il eſt maintenant vn exemple de La Miſſion et ie puis dire quil fait tout ce que ie luy dis comme obeiroit vn Enfant, il ſeſtoit retiré depuis quatre ou cinq ans auec les Algonquins.

Ce 27. ſeptembre il y a pres de trois ſepmaines quil nous a fallu changer quaſy tout lordre du Iour de noſtre Miſſion pour nous occuper a inſtruire et ſoulager les malades qui ſont de retour de La guerre, il ny en a qun ou deux de tous ceux qui ont accompagné monſieur le General qui nait pas eſte. attaqué dvne fieure venimeuſe qui tient icy tous les autres dangereuſem^{t}. malades. le Capitaine qui ie vous ay mendé eſtre arriué icy de LAcadie vn peu auparauant La guerre et qui fut Inuité par vn Collier de M^{r}. le General pour Laccompagner eſt mort de cette maladie douze heures apres eſtre retourné icy. Ie ne le quittay point preſque toutes ces douzes heures qui furent vne partie La nuict pour auoir quelque bon Interuale et le diſpoſer au bapteſme, cõme il ne faiſoit que dariuer lors quil fallut partir pour la guerre ie ne Lauois que Legerement Inſtruit. de toutes ſes 12 heures il neut pas vn ſeul moment de bon Interual; ie teſmoigné a nos ſauuages la peine eſtrange ou ieſtois de voir mourir ce Capitaine dans cet eſtat, ceſtoit un tres g^{d} yurongne, ie demenday ſy on Lauoit veu prier auec les autres en guerre

drunkenness is; and I hope that, with the grace of God, They can be Preserved here in great innocence of life. Of all the Young men whom you Left here, there are only two who have relaxed The Regular life that they led when you were here; the others, jointly with these new-comers, sustain The mission, and do with exactness everything that is ordered them for the service of God. Some time ago, a savage who was leading a somewhat disorderly life loudly Inveighed, upon arriving Here, against all those of our Mission who so punctually obeyed the father who has charge of prayer; he was sustained by two or three Algonquins who were here only as transients. I allowed him to spend his rage, and then I talked with him; he is now an example for The Mission, and I may say that he does all that I tell him, as obediently as a Child. He had gone from this place, four or five years ago, with the Algonquins.

This 27th of september, it is nearly three weeks since it was necessary for us to change almost all the Daily order of our Mission, for the sake of busying ourselves in instructing and relieving the sick who have returned from The war. Only one or two of all those who accompanied monsieur the General escaped the attack of a malignant fever, which keeps all the others here dangerously sick. The Captain who, as I informed you, arrived here from Acadia a little before The war, and who was Invited by a Collar from Monsieur the General to accompany Him, died of that disease twelve hours after having returned here. I did not leave him in nearly all those twelve hours, which were partly at night, in order to obtain some lucid Interval and

et ſil auoit teſmoigné quelque bon ſentiment pour la priere quelques gueriers malades qui eſtoient couchez proche de luy reſpondirent quon Lauoit veu prier. La deſſus ie le baptiſay ſous Condition, et fis comprendre a tous nos ſauuages mes ſentimens ſur ce bapteſme, ayant ſy peu de diſpoſition dans ce Capitaine, on fit de longues prieres pour Demender a Dieu quil accordaſt a ce moribund vne ſincere douleur de ſes pechez. Cette mort a dvn coſté Conſterne tous nos ſauuages mais dvn autre les a extremement affectionnés a la priere tous les malades qui ne ſont pas baptiſez me demendent Inceſſament que ie les Inſtruiſent, et ſont dans de g^ds^. ſentimens pour La priere, ils ſont preſque tous Inſtruits, et prennent La maladie dvne maniere la plus chreſtienne du monde cõme ils ont le Cœur fort Infecté dvn certain venin, on croit de temps en temps quil va^nt^ mourir. on nous enuoye querir de tous coſtez, et il faut eſtre tout le Iour Continuellem^t^. ſur pied, et tres [ſouuent] vne partie de La nuict, ils ſont tous aſſez eloignez les vns les autres, car ils ſont pour la plus part dans les Cabanes de La Campagne les vns eſtoient a La Coſte de S^t^. Ignace, les autres a S^t^. Michel, les autres au fort tres proche de moy, il ma fallu Continuellement depuis vn mois faire ces excurſions de demy Lieue a demy Lieüe, il á eſte Impoſſible de les raſſambler icy pour pluſieurs raiſons que vous voyez aſſez, ce nas pas eſté La, ma plus g^de^. peine; mais celle de les voir dans cet eſtat de dégouſt de tout ſans pouuoir manger de ce qui fait icy leur Nouriture ordinaire, et nayant rien dequoy leur dõner Cela meſtoit plus ſenſible que Le reſte. on ma permis dans ce beſoin ou on ma veu de mendepter

prepare him for baptism; as he had just arrived when it was necessary to start for the war, I had only Slightly Instructed Him. In all those 12 hours, he had not a single Lucid moment. I let our savages know the unusual distress that I felt at seeing this Captain die in that state; he was a very hard drinker. I asked whether they had seen Him pray with the others in the war, and whether he had shown any good opinion of prayer. Some sick warriors, who were lying near him, answered that they had seen Him pray. Thereupon I baptized him Conditionally, and made all our savages understand my sentiments about that baptism, as they had seen so little disposition in this Captain. Long prayers were made, to Ask God to grant this dying man a sincere grief for his sins. This death has, on the one hand, Alarmed all our savages; but, on the other, has extremely attached them to prayer. All the sick who are not baptized Incessantly ask me to Instruct them, and manifest great affection for prayer; they are nearly all Instructed, and take sickness in the most christian manner in the world. As their Hearts are badly Infected with a certain poison, people believe from time to time that they are about to die; we are sent for from every direction, and one must be Continually on foot throughout the Day, and very often a part of The night. They are all quite far from one another, for they are mostly in the Cabins in The Country; some were at Coste de St. Ignace, others at St. Michel, others at the fort very near me. I have been Continually obliged, for a month past, to make these excursions, half a League apart. It has been Impossible to assemble the people here, for several reasons which

pour auoir de La viande et les autres Remedes quil falloit pour ſoulager ce g^d^. nombre de malades ie lay fait et le fais tous les Iours, ſi vous pouuez trouuer le moyen de men retirer vous mobligerez extremem^t^. nos ſauuages dans Laffliction ou ils ſont de ce g^d^. nombre de malades quils ont, ont eſté ſenſiblement affligez de La mort de Madame La Marquiſe de Bauché quils regardoient depuis cinq ans cõme leur veritable Mere car outre les g^des^. charitez quelle leur a fait tous les Ans depuis ce temps elle eſcriuoit icy des Lettres remplies de ſentimens ſy tendres pour nos pauures ſauuages que Lors que ie leur faiſois comprendre en leur Maniere ce quelle me mendoit ſur eux, ils en eſtoient charmez: La derniere année de ſa vie outre La ſomme dargent quelle menuoya pour aſſiſter les pauures et quelques ornemens pour L Egliſe de noſtre Miſſion, elle menuoya vne piece détoffe pour Couurir neuf pauures ſauuages. Lorſque Iapris ſa mort nos ſauuages prierent Dieu dans L Egliſe, ie les arreſté apres La priere pour leur annoncer cette mort, et leur Indiqué le ſeruice que nous deuions faire le Lendemain matin pour le repos de Lame de La ditte Dame ils firent de Longues prieres pour elles, et ils nen demeureront pas á celles quils ont fait. Ie leur parle de temps en temps de cette Dame Charitable et cela les touche et produit vn tres bon effect dans eux. ayant perdu cet Apuy de noſtre Miſſion ie tacheray á eſtre plus reſerué a ne me pas tant endepter, quoy quil ſoit bien difficille de ſen empeſcher quand on voit tant de Miſeres: il faudra ſouffrir en voyant ſouffrir des pauures que ie ne pouray ſoulager, ie ne vois encor aucun malade remis; ie croy que quelques vns nen rechapperont

you can readily recognize. My greatest difficulty has been not in That, but in seeing them in a state of disrelish for everything, without being able to eat of what constitutes here their usual Food, while I have nothing else to give them. To me, that was more painful than The rest. Our superiors have permitted me, in this need in which they have seen me, to incur debts in order to have food and the other Remedies necessary for relieving this great number of patients. I have done so, and am doing it every Day; if you can find the means to get me out of these debts, you will oblige me exceedingly. Our savages, in The affliction which they are experiencing on account of the great number of their sick, have been deeply afflicted by The death of Madame The Marquise de Bauché,[7] whom they had regarded for five years as their true Mother. For, besides the great charities that she bestowed upon them every Year during that time, she wrote to us Letters filled with sentiments so tender toward our poor savages that, When I made them understand in their own Idiom what messages she sent me concerning them, they were charmed therewith. The last year of her life, besides The sum of money that she sent me to assist the poor, and some ornaments for The Church of our Mission, she sent me a piece of stuff for Clothing nine poor savages. When I learned of her death, our savages were praying to God in The Church; I detained them after The prayer to inform them of that death, and Announce to them the service that we were to hold on the Next morning for the repose of That Lady's soul. They made Long prayers for her, and they will not stop with those which they have made. I

pas et que pluſieurs pouront bien Languir tout L'hyuer. preſque tous ont engagé tout ce quils auoient de porcelaine de Colliers, de Canons de raſſades Douurage de porcépy de fuſils de Coutelas pour auoir quelques hardes pour les couurir dans le tremblement de leur fieure ie me ſuis engagé pour ceux a qui ie nay peu refuſer ce ſoulagem^t., et vous me mendez que vous mauez encore engagé de cent francs en france; ie croy que ſy vous auiez ſeu L Eſtat pitoyable de n^re Miſſion vous [ne] mauriez aucunement en depté, tout le monde icy generallement porte compaſſion a n^re Miſſion, parceque quoy que les francois et les autres ſauuages ayent eſté attaquez de maladie: le nombre de nos malades et la Longeur de leur maladie ſurpaſſe le reſte. dans toute cette deſolation qui ma paru dabord deuoir quaſy deſtruire la miſſion ie puis vous dire mon cher Pere que iay commencé a faire prendre a nos ſauuages le tout du Coſté de Dieu; et a toutes leurs familles qui eſtoient dans Laffliction tous vniuersellement mon fait paroiſtre vne reſignation totale a La volonté de Dieu; et ie crois que ſi ie raportois en particulier les actes de patience de Conformité et Damour de Dieu que iay veu faire a vn Chacun, Cela paroiſtroit Incroyable en france, ie ne dis pas de douze ou de ving^t. malades ſeulement mais generallement de tous. il eſt vrai quil y en a qui en faiſoient de plus heroique. Lvnique choſe en quoy ils mont doné de La peine ceſt que pluſieurs a mon Inſcu dabord que La fieure relaſchoit vn peu ſe traiſnoient a mon Inſeu Iuſqua L Egliſe dou ils eſtoient aſſez eſloignés, et ſe trouuant plus mal a L Egliſe, ils ne ſen retournoient qua peine leur fieure redoublant deux choſes les ont

speak to them from time to time of this Charitable Lady, and that touches them and produces in them a very good effect. Having lost this Support of our Mission, I will strive to be more cautious in incurring debts — although it is very difficult to forego them when one sees so many Miseries; I must suffer in beholding the suffering of the poor people whom I shall not be able to relieve. I see, as yet, no patient restored; I believe that some will not escape, and that several may even Languish through The winter. Nearly all have pledged everything that they had — porcelain, Collars, glass Beads, embroideries of porcupine-quills, guns, Cutlasses — in order to have some clothes to cover them in the ague-chill of their fever. I have given my pledge to those to whom I have not been able to refuse this relief; and you inform me that you have further pledged me to the amount of a hundred francs in france. I think that, if you had known The lamentable State of our Mission, you would by no means have indebted me. All classes of people here feel compassion for our Mission; because, although the french and the other savages have been attacked with sickness, they have not as many sick people as we, and the disease has not Lasted as long with their people as with ours. In all this desolation,— which at first, it appeared to me, must almost destroy the mission,— I may tell you, my dear Father, that I have begun to have our savages accept all as Coming from God; and, as for all their families who were in affliction, all have universally manifested to me a complete resignation to The will of God. I believe that, if I should report in detail the acts of patience, Resignation, and love of God that I have seen

extremement touchés dans leur maladie: La premiere eſt lexemple de patience dans S^t^. Loüis Roy de france qui fut attaqué auec ſon armée de peſte. La 2^de^. eſt la veüe de leurs propres deſordres lors que ie leur diſois que Dieu en bon pere les chaſtioit par cette maladie pour les faire ſatisfaire pour leurs pechez, et que bien loin deſtre bruſlez en enfer comme ils Lauoient merité par tant diurongnerie, Dinpuretez de paroles ſales Dieu les mettroit dans ſon paradis, et les y recompenſeroit de tous les actes de patience quils faiſoient maintenant, auſſy vne bonne partie des penitences données aux malades qui ce confeſſoient eſtoit de faire doucement des actes damour de Dieu de douleur de Lauoir offencé, et doffrande à Dieu de leur maladie Lvn par exemple apres ſa Confeſſion diſoit a Dieu dix fois. Ie vous ayme mon Ieſus. Ie ſuis mary de vous auoir offence, ie vous offre ma maladie ie ſuis content deſtre malade, que ie ne bruſle point Eternellement dans LEnfer. Lautre qui eſtoit vn peu plus fort faiſoit vingt fois ces actes et ainſy du reſte. Ie le faiſois faire moymeſme a ceux qui neſtoient pas baptiſez, et leur faiſois adjouter des actes de deſir du S^t^. bapteſme. de tous ceux qui ne ſont pas baptiſez ie nen ay veu que deux ou trois faire au Commencem^t^. ces actes aſſez froidement, mais ils me paroiſſent bien changés depuis pres d'vn mois. ie vous auoüe que de temps en temps me voyant ſy occupé aupres de ces malades ie benis Dieu dauoir enuoyé cette maladie, car ſy elle neſtoit arriuée Iauois bien ſuject daprehender quau retour de La guerre la plus part de ceux qui ne ſont pas baptiſez et qui eſtoient ſy peu Inſtruits ne meuſſent donné autant de peine par

practiced by Each one, It would appear Incredible in france. I speak not of twelve or twenty sick people alone, but generally of all; and there are some who have really performed most heroic acts. The only thing in which they have given me pain is, that several, without my Knowledge, as soon as The fever relaxed a little, dragged themselves To The Church, from which they were at quite a distance; and, finding themselves more ill at The Church, they returned from it only with difficulty, with heightened fever. Two things have extremely touched them in their sickness. The first is, the example of patience in St. Louis, King of france, who, with his army, was attacked by pestilence. The 2nd is their view of their own misconduct, when I told them that God, like a good father was chastising them with that disease in order to have them atone for their sins; and that, very far from being burned in hell, as they had deserved, by so much drunkenness, impurity, and filthy talk, God would put them in his paradise and reward them there for all the acts of patience which they were now practicing. Indeed, a good part of the penances assigned to the sick who confessed, was to do quietly some acts of love to God, of sorrow for having offended Him, and of offering their sickness to God. One, for instance, after his Confession, said to God ten times: "I love you, my Jesus. I am grieved at having offended you. I offer you my sickness; I am content to be sick. May I not burn Eternally in Hell." Another, who was a little stronger, performed these acts twenty times; and so with the rest. I myself had this done by those who were not baptized, and made them add some acts of desire for Holy baptism. Of

leur yurongnerie; quil me donne de contentement maintenant par leur S^te^. diſpoſition auec Laquelle ils paroiſſent meſcouter lors que ie leur parle de Dieu. Ils ſe ſont tous fort bien Comportez en guerre pour Laſſiduité de La priere, et Lvnique de plaiſir quils teſmoigne a tout le monde etoit de nauoir peu auoir auec eux vn miſſionnaire qui les entendiſt

Monſieur le General et tous les principaux francois auſſy bien que nos peres qui auoient accompagné Larmée ont teſmoigné quils auoient eſté ſurpris de la maniere chreſtienne dont ſeſtoient comporté tous nos Abnaquis; et de La ferueur Admirable quils faiſoient paroiſtre tous les Iours a faire pluſieurs fois leurs prieres. on attendoit beaucoup deux a ce que tout le monde ma dit, et vn de nos Peres ma ajouté que dans le traité de paix quon a fait les iroquois auoient teſmoigné LEſtime quils faiſoient du Courage des Abnaquis. a leur retour ientendois dire de tous coſtez dans Kebec quil falloit les ſoulager dans leurs maladies, et quon pouuoit beaucoup attendre deux; tous ces beaux discours nont neantmoins rien produit, il ny a eu que Lhopital et les Vrſulines qui ayent enuoye quelque aumoſne pour n^re^ g^d^. nombre de malades. Ie ne ſcay quel effect produira dans LAcadie, La nouuelle de cette maladie generalle dans preſque tous les hommes de n^re^ miſſion, et ſy cela nempeſchera pas de venir ceux qui ont deſia quelque deſſein de quitter LAcadie pour venir Icy, et qui ſont peut eſtre, ſur le point de ce mettre en chemin pour arriuer Icy deuant Lhyuert. Ie viens 5^e^. octobre dempeſcher vne famille de partir pour LAcadie, qui eſt Lvnique qui doit peut eſtre partir deuant L hyuer iay perſuadé au Chef de cette

all those who are not baptized, I have seen only two or three perform these acts rather coldly at the Start; but even these appear to me much changed, for nearly a month past. I avow to you that from time to time, seeing myself so busied about these sick people, I bless God for having sent this disease; for if it had not occurred, I would indeed have had cause to fear that, at the return from The war, most of the unbaptized, who were so little Instructed, would give me as much trouble by their drunkenness as they now give me contentment through the Pious disposition with Which they appear to listen to me when I speak to them of God. They all Behaved very well, while at the war, as regards assiduity in prayer; and Their only dissatisfaction, which they display to every one, was that they could not have with them a missionary who understood them.

Monsieur the General and all the principal frenchmen, as well as our fathers who accompanied The army, have testified that they were surprised at the christian manner in which all our Abnaquis behaved, and at The Admirable fervor they showed every Day in repeatedly saying their prayers. Much was expected of them, as every one has told me; and one of our Fathers has added to me that, at the treaty of peace which was made, the iroquois showed The Esteem in which they held the Courage of the Abnaquis. At their return, I heard the remark on all sides, in Kebec, that they must be relieved in their diseases, and that one might expect much of them. All these fine speeches have nevertheless produced nothing; only The hospital and the Ursulines have sent some alms for our great number of sick. I know not what effect will be produced in Acadia by

famille qui n'eſt pas encore baptiſé, quil feroit mieux de ne partir quau printemps pour aller querir ceux quil vouloit amener, et que iauois bien de La peine a le voir aller paſſer tout Lhyuer dans LAcadie auant que deſtre baptiſe: outre nos malades retournez de La guerre, nous en auons encor eu pluſieurs autres dont quatre ſont morts depuis peu, entrautre vn Antien Capitaine mon frere que Iauois baptiſé il y a trois ans, et qui depuis dix ans ne ceſtoit pas enyuré vne ſeule fois, ie ne lay Iamais veu tomber dans aucune faute et il faiſoit icy La Ioye de tout le monde. IL eſt mort vn Capitaine de LAcadie depuis quelque mois que le fils aiſné de Monſ^{r}. Damour a baptiſé. Ce Capitaine aymoit fort La priere depuis trois ans et a paſſé tout ce temps ſen ſenyurer, il á differé neantmoins Iuſqua Larticle de La mort de ſe faire baptiſer, diſant quil apprehendoit de ne faire quelque peché apres ſon bapteſme il tomba il y a quelques mois malade, il aſſembla tous ſes parens a qui il fit vne forte exortation po^{r}. les porter a la priere, et a ſe faire baptiſer, il enuoya querir le fils de Monſ^{r}. Damour, et il luy dit quil le prioit de le baptiſer quil alloit bientoſt mourir, apres quil leuſt baptiſé il parut le plus Content du monde il a dit á Monſieur Damour qui ſen alloit ie vous reuesray encore vne fois auant que de mourir et mourut de Lendemain apres Lauoir encor veu dans des ſentimens qui paroiſſoient les meilleurs du monde voila ce que men a dit il y a quelques Iours le fils de Monſieur Damour qui eſtoit venu icy pour quelques affaires: quoyque ce Capitaine ne fut pas de noſtre miſſion, ie vous ay rapporté cecy pour faire Connoiſtre la diſpoſition ou ſont les ſauuages dans lAcadie

The news of this general disease among nearly all the men of our mission; and whether that will not prevent those from coming who already have some design of leaving Acadia to come Here, and who are perhaps on the point of setting out in order to arrive Here before The winter. I have just — october 5 — prevented a family from starting for Acadia; it is perhaps The only one likely to start before The winter. I have persuaded the Head of this family, who is not yet baptized, that he would do better not to start until spring, to go to fetch those whom he wished to bring hither; and that I was much distressed to see him go to spend all The winter in Acadia before being baptized. Besides our sick people, who returned from The war, we have also had several others, four of whom have recently died,— among others, a Former Captain, my brother, whom I baptized three years ago, and who for ten years had not even once become intoxicated. I had Never seen him fall into any fault, and here he was The Joy of all the people. THERE died, some months ago, a Captain of Acadia, whom the eldest son of Monsieur Damour[8] baptized. This Captain had greatly loved prayer for three years past, and spent all that time without becoming intoxicated; he nevertheless put off being baptized Until he was at The point of death, saying that he feared to commit some sin after his baptism. Some months ago he fell sick. He assembled all his kinsmen, to whom he made an urgent exhortation to incline them to prayer and to be baptized. He sent for the son of Monsieur Damour, and begged him to baptize him, telling him that he was soon going to die. After the frenchman had baptized him, he seemed

meſme pour La priere et le fond de leur Eſprit. Ie finis cette Lettre, quon me preſſe denuoyer Inceſſam[t]. par le ſimple narré des ſentimens les plus touchans du monde dvn de nos ſauuages les plus Conſiderables á qui ie donné dernierement le S[t]. Viatique. Le Capitaine dont ie vous ay parlé venoit dexpirer couché au pied de ce malade qui me fit appeller et me teſmoigna le deſir quil auoit de receuoir n[re] Seig[r]. il me dit voyant ce mort qui eſtoit a ſes pieds. Mon Pere ie ſuis content de mourir, ie vais voir Ieſus dans le Ciel, mon Pere nous nous y verrons vous autres mes Parens aymez toujours ardamment La priere nous nous verrons tous dans le Ciel ſoyez bien ſages hayſſez le mal puis se tournant encore vers moy mon Pere me dit il ie ne ſouhette rien icy ie me rejouiray toujours dans le Ciel parolles quil repeta ſouuent tout le monde LEscoutant auec vne attention admirable: comme ie croiois quil alloit eſtre emporté comme Lautre qui venoit de mourir eſtant egallement attaqué au Cœur, ie luy fis faire tous les actes neceſſaires apres auoir receu le S[t]. Viatique ce quil faiſoit dvne maniere touchante. ie luy recommandé lors quil ſeroit dans le Ciel de bien prier pour tous ceux de noſtre miſſion et principallement pour ſes parans Ah bien volontiers ie le feray puis apoſtrophant ſes parens il leur dit mes parans ie vais dans le Ciel iy priray pour vous mais aymez La priere; il me recommenda enſuite ſa fille; aye ſoin delle ie ten prie, ie n'en puis plus auoir ſoin. il eſt depuis trois ſepmaines dans le meſme danger. dans les meſmes douleurs quil endure auec vne patience admirable, quand il maperſoit il me dit ah que tu me donne de Ioye quand tu me vient voir, ie

the most Contented man in the world. He said to Monsieur Damour, as he was going away, " I shall see you once again before dying;" and The next day, after having seen Him again, this captain died, in sentiments which appeared to be the best in the world. That is what the son of Monsieur Damour told me about him, some Days ago; he had come here on some business. Although this Captain was not of our mission, I have reported this to you in order to Acquaint you with the inclination which the savages have even in Acadia, for prayer, and the depth of their Hearts. I finish this Letter, which I am Incessantly urged to send, with the simple narrative of the most touching sentiments in the world on the part of one of our most Notable savages, to whom I have recently given the Holy Viaticum. The Captain of whom I have spoken to you had just expired, lying at the feet of that sick man, who summoned me and testified to me the desire that he felt to receive our Lord. He said to me, seeing that dead man at his feet: " My Father, I am content to die; I am going to see Jesus in Heaven. My Father, we shall see each other there. Do you, my Kinsmen, always ardently love prayer; we shall all see one another in Heaven. Be very good, and hate evil." Then, turning again toward me, he said: " My Father, I desire nothing here; I shall always rejoice in Heaven "— words which he often repeated, every one Listening to Him with wondering attention. As I believed that he was about to be carried off like The other one who had just died, being likewise attacked in the Heart, I had him perform all the necessary acts after receiving the Holy Viaticum, which he did in a touching manner. I recom-

croy quil nen rechappera pas, mais que Dieu exercera encore Longtemps ſa patience: ceſtoit lhomme le plus robuſte que nous euſſions icy, ie ne vous mande en particulier que les ſentimens de ce Malade, il ſuffit de vous dire, que ce ſont a peu pres les ſentimens de la plus part des autres, et que LAdmiration continuelle ou ie ſuis aupres de tous ces malades eſt de penſer verroit on vne telle patience vne telle reſignation tels ſentimens de Dieu dans les perſonnes les plus vertueuſes de france: Les autres ſauuages qui aſſiſtent nos malades, et qui ſouffrent pour ainſy dire auec eux font paroiſtre la meſme patience, et auſſy toſt que Iaperſois quelqu vn saffliger de La maladie dvn de ſes proches, ie luy fais prendre les ſentimens quil doit prendre de patience de reſignation et de charité a ſoulager ſon parent dans la veüe de Ieſus Chriſt. Monique dont ie vous ay ſi ſouuent parlé qui a deſia perdu icy deux de ses Enfans fait paroiſtre vne patience toute particuliere aupres de ſon fils aiſné noſtre francois de ſales dont elle nattend que La mort quoyquelle faſſe de Longue priere pour ſa ſanté, elle mauoue ſouuent quelle eſt preſte a tout ce que Dieu voudra. et luy ſoffre Continuellement a Dieu, il eſt vn des plus attaqué il me demenda il y a huict Iours de ſe faire embarquer pour aller a S^te^. Anne Inuoquer cette S^te^. Patronne du pays, ie luy dis quil ſuffiſoit de promettre a cette S^te^. que ſy elle luy obtenoit La ſanté il iroit Communier dans cette S^te^. Chapelle il acquieſça a ce que ie luy dis la deſſus, puis quelques [temps] apres il pria ſa Mere daller porter de ſa part au pieds de La S^te^. Vierge vn Collier de porcelaine, ce quelle fit promptement acompagnant ſon preſent de Longues prieres quelle fit dans La

mended him, when he should be in Heaven, to pray earnestly for all those of our mission, and especially for his kinsmen. "Ah, very gladly will I do so!" Then, addressing his kinsmen, he said to them: "My kinsmen, I am going to Heaven; I will pray there for you; but do you love prayer." He then commended to me his daughter: "Take care of her, I beg thee; I can no longer take care of her." He has been for three weeks in the same danger and the same pains, and endures them with admirable patience. When he perceives me, he says to me: "Ah, how thou givest me Joy when thou comest to see me." I think that he will not recover, but that God will still for a Long time exercise his patience; he was the most robust man we had here. I inform you in detail only of this one Sick man's feelings. It is enough to tell you that they are very nearly the sentiments of most of the others; and that The continual Admiration which I feel for all these sick people leads me to reflect: "Could one see such patience, such resignation, such consciousness of God, in the most virtuous persons of france?" The other savages who assist our sick people — and who suffer, so to say, with them — show the same patience. As soon as I see any one grieve for The sickness of a relative, I have him assume the feelings which he ought to assume,— of patience, resignation, and charity to console his relative in the contemplation of Jesus Christ. Monique, of whom I have often spoken to you, who has already lost here two of her Children, manifests a quite extraordinary patience with her eldest son, our francois de sales, for whom she expects only death. Although she offers Long prayers for his health,

Chapelle de N D continuellem^{t}. pendent ſa maladie il Inuoque ſon S^{t}. Patron S^{t}. francois de ſales. IL faut abſolum^{t} quiter: ie vous recommande cette pauure Miſſion et vous prie de la recommander aux prieres de toutes les perſonnes que vous Connoiſtres auoir vn peu de zele pour cela. Ie ſuis

Mon R^{d}. Pere
v^{re} tres humble et tres
obeiſſant ſeruiteur en N S
JACQUE BIGOT
De La Compagnie de Ieſus

Acheué a ſillery ce
6 oct 1684

she often assures me that she is ready for everything that God shall will, while he Continually offers himself to God. He is one of those most severely attacked. He asked me a Week ago whether he might embark for Ste. Anne, to Invoke that Holy Patroness of the country. I told him that it was enough to promise the Saint that, if she obtained health for him, he would go to receive Communion in that Holy Chapel. He assented to what I told him. Then, some time after, he begged his Mother to go and carry, on his behalf, to the feet of The Blessed Virgin a porcelain Collar; which she promptly did, accompanying his present with Long prayers in The Chapel of Our Lady. Continually during his sickness he Invokes his Holy Patron, St. francis de sales. IT is absolutely necessary to stop. I commend to you this poor Mission, and beg you to commend it to the prayers of all the persons whom you Know to have a little zeal therefor. I am,

My Reverend Father,
your very humble and very
obedient servant in Our Lord,
JACQUE BIGOT,
Of The Society of Jesus.

Finished at sillery,
october 6, 1684.

Lettre du R. P. Jacques Bigot au R. P. La Chaise.

MON REUEREND PERE

Pax Chi

on à souhàitté de moy qu'outre la petite relation que ie uous enuoye cete année de l'estat present de nostre mission, ie fisse un memoire particulier de cequi s'est passé depuis deux mois que nos Sauuages de sillery se sont entierement retirez de l'yurognerie de la manière la plus agreable du monde. qui à donné une ioye toute particuliere à Monseigneur Notre Euesque et à Monsieur nostre Gouuerneur. uoila comme la chose s'est passée, un malheureux Algonquin qui estoit depuis quelques iours icy reuint un dimanche au soir yure de Quebek, il apporta une bouteille pleine d'eau de uie et ennyura icy son frere qui y estoit aussy depuis quelques iours. cet Algonquin fit grand desordre la nuit, car prenant des tisons ardens pour fraper ceux de sa cabane, il pensa mettre toute sa cabane en feu: comme sa Cabane estoit proche de la mienne, i'entendis aussitost les cris de tous ceux que cet yurogne tourmentoit. ie uais dans la Cabane, i'apelle du monde à mon secours, ie fais lier le dit yurogne, et le fais conduire dans une caue ou il ny auoit rien ny à boire ny à prendre i'enuoye le lendemain querir Secretement des archers pour mener en prison ce miserable. Comme Monsieur nostre Gouuerneur m'auoit deia

Letter of Reverend Father Jacques Bigot to Reverend Father La Chaise.

My Reverend Father,
Pax Christi.

A wish has been expressed to me that, in addition to the short relation that I send to you this year regarding the present state of our mission,[9] I should write a special account of what has passed here during the past two months when the sillery Savages, in the most agreeable manner in the world, wholly abandoned intemperance. This has caused very special pleasure to Monseigneur Our Bishop and to Monsieur our Governor;[10] and it happened thus. A wretched Algonquin, who had been here for some days, came back from Quebek, on sunday night, in a state of intoxication. He brought a bottle filled with brandy, and intoxicated his brother, who had also been here for some days. The Algonquin caused a great disturbance during the night; for he seized burning firebrands wherewith to strike those who were in his cabin, and nearly set fire to it. As his Cabin was near mine I immediately heard the cries of those whom the drunkard was tormenting. I go to the Cabin; I call for assistance; I cause the drunken man to be bound, and carried to a cellar where there is nothing to drink or to seize. On the following day, I send Secretly for archers to remove the wretch to prison. Monsieur our Governor had already informed me of his intention to prevent the evils of

temoigné le dessein qu'il auoit d'empescher autant qu'il pourroit les desordres de l'yurognerie, et de faire garder les ordres qu'il uoyoit qu'on auoit deia portez icy pour arrester ces dereglemens, ie le fis parler d'une maniere admirable assemblant tous nos Sauuages à l'occasion du trouble qu'auoit causé dans nostre mission cet yurogne dont ie uiens de parler qui fut chassé en mesme temps de cete mission icy. uoicy toutes les Stes iongleries dont ie me seruis pour donner de la terreur aux autres, principallement à ceux qui ne faisans que passer quelques temps icy semblent ny uenir que pour troubler la pieté et la ferueur de tous les bons chrestiens qui composent proprement cete mission. on auoit deia porté quelques ordres a Quebek d'emprisonner les Sauuages qu'on y trouueroit yures, mais on ne se mettoit point enpeine de les garder, et laplus part des Sauuages qui S'estoient enyurez euadoient de Quebek sans qu'on les prist. pour obuier à cela ie dis à tous nos Sauuages que le Grand Capitaine ayant appris que plusieurs Sauuages S'enyurans à Quebek ny estoient point emprisonner Selon les ordres qu'on auoit porté contre les yurognes, Souhaittoit absolument de moy que je l'auertisse promptement si quelquun retournoit yure à Sillery s'eschappant de Quebek sans y estre emprisonné, qu'aussitost il l'enuoyroit querir par des archers afin que cet yurogne satisfit à Dieu pour son pesche par la peine de la prison. Ie leur dis qu'en cela le Grand Capitaine uouloit auoir Stement compassion de tous les chrestiens de cete mission, les empeschans par cet ordre de se ietter dans les prisons de l'enfer; ie leur aioutaÿ qu'il Souhaittoit qu'afin que ses ordres fussent plus efficace-

intemperance, as far as lay in his power, and to secure the observance of the orders that he found we had already given here to check such disorderly conduct. Accordingly, after assembling all our Savages, I made him speak to them, which he did, in an admirable manner, in regard to the disturbance caused in our mission by the drunkard of whom I have just spoken, who was at the same time expelled from this mission. You see all the Pious juggleries which I employed to inspire terror in the others, especially in those who are here only for a time, and whose sole object in coming seems to be to disturb the piety and fervor of all the good christians who properly compose this mission. Orders had already been sent to Quebek to imprison the Savages who might be found intoxicated there; but no heed was paid to those orders, and most of the Savages who became drunk escaped from Quebek without being taken. To obviate this, I told all the Savages that the Great Captain had heard that many Savages who became intoxicated in Quebek were not imprisoned there, in Accordance with the orders issued against the drunkards; and that he Insisted upon my promptly informing him if any one returned to Sillery in a state of intoxication after escaping from Quebek without being imprisoned. In such a case, he would at once send archers for him, in order that the drunkard might, by the hardships of the prison, make reparation to God for his sin. I told them that, in doing this, the Great Captain wished to show Holy compassion for all the christians of this mission, and, by that order, prevent them from casting themselves into the dungeons of hell. I added that, for the better observance of his orders,

ment gardez i'enleuaste auec une Ste hardiesse au Sauuage que ie trouverois yure, quelques petis meubles de sa Cabane, afin que cequ'on prendroit Seruist de payement aux Archers qui uiendroient pour mettre en prison ce Sauuage yure, ce qui s'appelle icy depuis deux mois, le Saint pillage, c'est à dire comme ie leur fis entendre un pillage qui se fait pour obeir à dieu et pour l'establissement de la priere. la dessus ie deploray mon malheur de meuoir obligé à une chose qui paroistroit peutestre rude à quelques uns qu'ils uoyoient bien comme ie les aimois tous, et les peines que ie prenois pour eux; mais qu'aureste ie me ferois uiolence la dessus que ie garderois ascurement les ordres du grand Capitaine, que ie n'aurois egard à personne quand ce seroit mesme les Capitaines et les Dogiques qui S'enyureroient par malheur. cete exhortation fut suiuie de prieres publiques dans l'Eglise pour tous ceux qui s'estoient ennyurez iusqu'apresent, afin d'obtenir pour eux une ueritable douleur de ce peché, et une ferme resolution de ne le plus commettre. Trois iours apres cete, 1ere exhortation un Sauuage reuint yure de Quebek, i'entendis sa uoix, i'allay dans sa Cabane, et ie le pillay saintement, comme i'auois asseuré que ie ferois d'abord que quelqun retourneroit yure. ie me contentay de dire à ce Sauuage, laisse moy prendre cela, ie te parleray quand tu Seras sage. la Sœur de ce Sauuage qui est une fort bonne Xienne, et qui estoit dans la derniere tristesse de uoir son frere yure, luy dit: pourquoy t'estonne tu que nostre Pere prenne cela dans ta Cabane? ne Scais-tu pas qu'il nous à déclàré à tous qu'il pilleroit saintement ceux qui S'ennyureroient? ce sont

he Desired that I should, with a Holy audacity, take away from every Savage whom I found intoxicated some petty effects belonging to his Cabin, in order that the effects so taken might Serve to pay the Archers who would come to put that drunken Savage in prison. This has been called here, during the past two months, "the Holy pillage"—that is to say, as I made them understand, a pillage that is effected for the purpose of obeying God and of establishing prayer. Thereupon I deplored my misfortune in finding myself compelled to do a thing which might perhaps seem harsh to some; I told them that they saw very well how much I loved them, and what trouble I took on their behalf; but, nevertheless, that I would do violence to myself on that point, and would certainly obey the orders of the great Captain. I added that I would make no distinction, not even for the Captains and the Dogiques, should they unfortunately get drunk. This exhortation was followed by public prayers in the Church for all who had become intoxicated up to that time, in order to obtain for them a sincere sorrow for that sin, and a firm resolution to commit it no more. Three days after this 1st exhortation, a Savage came back from Quebek in a state of intoxication. I heard his voice; I went to his Cabin and plundered him for the holy purpose—as I had asserted I would do, the first time any one should come back intoxicated. I contented myself with saying to that Savage: "Let me take this; I shall talk to thee when thou Becomest sober." The Savage's Sister, who is a very good Christian and who was extremely unhappy at seeing her brother drunk, said to him: "Why art thou astonished that our Father should take this

les termes dont elle se seruit. Le Sauuage estant un peu reuenu de son yuresse se retira Secretement du fort. les Archers qui uinrent pour le prendre le chercherent par tout le fort, ie les auois bien instruit du personnage qu'ils deuoient faire pour frapper l'imagination des Sauuages. on l'alla cherché dans les lieux Voisins: à son retour il me uint protester qu'il ne S'enestoit point enfuy effectiuement, et qu'il n'estoit point rebel aux ordres du grand Capitaine, qu'il estoit prés de faire tout cequ'il uoudroit, et qu'il satisferoit à Dieu pour son peché de la maniere qu'on luy ordoneroit. Il me dit tout cela en presence d'un tres grand nombre de nos sauuages. Ie luy dis que le grand Capitaine seroit bien aise de le uoir dans cete disposition, que ie parlerois en sa faueur, et que i'esperois obtenir Sa grace, quoy qu'il Sceut les ordres portez contre ceux qui s'enfuiscent lorsqu'on les uiendroit prendre, à scauoir douze iours de prison. I'auois permission de faire parler monsieur le Gouuerneur de la maniere que ie uoudrois, et de declarer comme de sa part toutes les punitions que ie iugeois capables d'auoir un bon effet. La grace du dit sauuage ne fut pas difficile à obtenir comme uous le pouuez iuger, mais ie la fis accorder dans des formes qui donnerent encore plus d'apprehension de l'yurognerie à tous nos autres Sauuages, ie serois trop long si ie uoulois uous raconter toutes les Saintes iongleries dont ie me seruis, ie paroissois soustenir le party de nos sauuages lorsque iagissois dauantage contre eux, tous me portoient compassion et me remerciois des peines que ie prenois pour eux. Monseigneur l'Euesque et Monsieur le Marquis ont pris un plaisir tout particulier à me faire raconter toutes les petites

in thy Cabin? Knowest thou not that he told us that he would piously plunder those who became intoxicated?" Such are the expressions she used. When the Savage had somewhat recovered from his intoxication, he withdrew Secretly from the fort. The Archers who came to take him searched for him everywhere in the fort; I had thoroughly instructed them in the part that they had to play in order to impress the imaginations of the Savages. They went to search for him in the Vicinity. Upon his return, he came to me to protest that he had not fled in earnest, and that he was not rebellious to the orders of the great Captain, but was ready to do whatever he wished; and that he would make reparation to God for his sin, in whatever manner we might order. He said all this to me in the presence of a very great number of our savages. I told him that the great Captain would be well pleased to see him in that disposition; that I would speak in his favor and that I hoped to obtain His pardon, although he Knew the penalty enacted against those who fled when persons were sent to arrest them — namely, twelve days' imprisonment. I had authority to represent monsieur the Governor as saying whatever I liked, and, in his name, to proclaim all the punishments that I might think suitable for producing a good effect. It was not difficult to obtain this savage's pardon, as you may imagine; but I caused it to be granted in such a way as to inspire all our other Savages with still greater dread of drunkenness. It would take too long were I to relate all the Holy juggleries of which I made use. I seemed to take our savages' part, while I was doing whatever I could against them. All had compassion on me,

industries dont ie me seruois pour tenir nos sauuages et les empescher de s'enyurer, quoyque toutceque nous ayons de sauuages les plus yurognes se soient trouuez icy dans le temps ou iay estably toutceque iay souhaitté, en moins de huict iours iay mis tous les ordres que ie uoulois pour detruire l'yurognerie. en tout ie n'en n'ay fait emprisonner que quatre, deux Etechemins, une Etechemines, et une Soquoquie. ces deux dernieres S'enfuirent dabord lorsqu'on les uenoit prendre. l'une un iour apres Se uint presenter à moy, dans nostre salle sans me rien dire etant toute honteuse, ie luy dis tu as fait une mechante affaire de t'enfuir, que ueux tu que ie fasse maintenant pour toy? tu scais les ordres portez contre ceux qui senfuient, qu'on te prendra partout ou on te trouuera quoyque tu aye esté deia pillée, qu'on t'emprisonnera pour douze iours. elle me dit, ie ne uoulois point m'enfuir, ma compagne m'y à engagé, ie l'ay ramenée icy, ie l'ay encouragée, nous sommes prestes de tout faire pour satisfaire pour nostre faute. i'allay dans la cabane ou elles demeuroient ensemble, ie leurs dis en amy en presence de tous leurs parens, que le meilleur conseil que ie pouuois leur donner, estoit d'aller promptement le lendemain deuant le iour à Quebek, S'emettre d'elles mesme en prison, que cela appaiseroit le Grand Capitaine et que ie pourrois peutestre obtenir le relaschement de quelques iours de prison, que i'irois a Quebek; elles prierent dieu pendant tout le chemin, et firent plusieurs actes de contrition de leur faute. à mon retour de Quebek, ie dis à nos sauuages qu'a grande peine i'auois obtenu que ces deux Sauuagesses ne fussent que trois iours dans la

and thanked me for the trouble that I took for them. Monseigneur the Bishop and Monsieur the Marquis have taken special pleasure in making me relate all the petty stratagems which I employed in maintaining order among our savages, and in keeping them from getting drunk. Although all the most inveterate drunkards among our savages were here at the time when I established everything that I desired, in less than eight days I issued all the orders that I wished for the suppression of intemperance. In all, I had only four imprisoned — two Etchemin men, an Etchemin woman, and a Soquoqui woman. The two latter fled at the start, when the guard came to arrest them. A day after, one of them came to me in our parlor without saying anything, and looking very much ashamed. I said to her: "Thou hast done wrong in running away. What dost thou wish me to do for thee now? Thou knowest the penalties against those who flee — that thou wilt be seized wherever thou mayst be, even though thou hast already been pillaged; and that thou wilt be imprisoned for twelve days." She said to me: "I did not mean to flee; my companion induced me to do so. I have brought her back here, and have encouraged her; we are ready to do anything to atone for our fault." I went to the cabin where they lived together. I told them, as a friend, in the presence of all their relatives, that the best advice I could give them was to go the very next day, before dawn, to Quebek, to place themselves in prison; that this would appease the Great Captain, and that I might perhaps obtain the remission of some days' imprisonment; and that I would go to Quebek. They prayed to God all the way thither, and made several acts of contrition for

prison, qu'on deffendoit a tous de les aller deliurer deuant ces trois iours. tout le monde regarda cela comme une grace que ie leur auois obtenüe, de ne deuoir demeurer que trois iours en prison une de nos Xiennes me dit c'est bien peu que trois iours de prison pour la faute qu'elles ont faite. elles uoulurent de leur plein gré ieusner les trois iours qu'elles furent en prison. quoyqu'on leur porta Souuent à manger, elles le refuserent. La Soquoquie retomba neantmoins encore dix iours apres dans la mesme faute; et estant reuenüe au milieu de la nuit de son yuresse, ses parens l'auertirent que i'estois uenu, dans sa Cabane lorsqu'elle dormoit ils l'exhorterent d'accepter la prison pour punition de sa faute, elle dit à ses parens qu'elle alloit mourir dans les bois. elle reuint deux iours apres un peu incommodée, Ses parens me uinrent demander ce qu'ils feroient. ie les laissay un iour en suspens pour attendre la deliberation du Grand Capitaine, et enfin ie declaray à tous que la Sauuagesse estant malade le Grand Capitaine se contentoit de la condamner à donner un escu a l'hospital de Quebek, qu'on porteroit auec moy, et outre cela qu'il luy deffendoit d'aller à Quebek pendant deux mois. elle me remercia de cequ'ayant parlé pour elle [elle] n'auoit esté condamnée qu'a si peu de chose, et ses parens m'en remercierent aussy, ie fis condamner aussy a une amende qui parlist le francois qui l'auoit ennyurée, et qui en ennyuroit continuellement d'autres. ce qui fit connoistre a nos sauuages qu'on ne punit pas moins les mechans francois que les mechans sauuages. Ie suis entré dans tout ce petit detail pour faire connoistre que pourueu qu'on ueule un peu tenir ferme pour

their sin. On my return from Quebek I told our savages that I had, with great difficulty, obtained the favor that those two Savage women should remain only three days in prison; and that all were forbidden to go to deliver them before the three days had expired. Every one considered it a favor which I had procured for them, that they should remain only three days in prison. One of our Christian women said to me: "Three days in prison is very little for the fault which they have committed." They chose, of their own accord to fast during the three days which they passed in the jail. Although food was Often carried to them, they refused it. The Soquoqui woman, however, fell once more into the same sin, ten days afterward. When she recovered from her intoxication, in the middle of the night, her relative informed her that I had gone into her Cabin while she was sleeping; and they exhorted her to accept imprisonment as a punishment for her offence. She told her relatives that she was going to die in the woods. Two days afterward, she came back somewhat ill. Her relatives came to ask me what they should do. I left them in suspense for a day, awaiting the deliberation of the Great Captain; and finally I declared to all of them that, as the Savage woman was ill, the Great Captain contented himself with condemning her to give an escu to the hospital in Quebek, which I would take there; and, moreover, that he forbade her going to Quebek for two months. She thanked me because, on account of my having spoken in her favor, she had received so light a sentence; and her relatives also thanked me. I also caused a telling fine to be imposed upon the frenchman who had made her drunk, and who continually

empescher les desordres de l'yurognerie on obtiendra cequ'on voudera de nos Sauuages.

Le croiriez uous bien que quoyque presque tout nostre monde soit presentement à Sillery, quoyqu'il en soit arriue depuis peu plus de vingt cinq nouuellement de l'Acadie, d'autres destrois riuieres, d'autres de tadoussak ie n'enay pas ueu un Seul qui ayt paru auoir enuie de boire. ie ne dis pas que quelquesuns dans le fond de leur cœur n'en ayent peutestre bonne enuie principallement quelques algonquins que ie scay auoir fait du desordre il y a quelque temps aux trois Riuieres dans leur yuresse, mais ie dis qu'au moins ils se sont tous tenu icy dans leur deuoir à l'exterieur, qui est la premiere chose que iay souhaittée d'abord, pour les faire entrer apres insensiblement dans des sentimens non plus de crainte seruile, mais d'une ueritable et d'une ste horreur du peché honteux de l'yurognerie, ie uous diray sur la fin tout ce que nous auons fait pour cela, et les hauts sentimens de pieté qu'ont fait paroitre la plus part de nos sauuages. Ie continüe mon petit narré: ie fis un festin particulier aux nouueaux arriues de l'Acadie, pour leur declarer les ordres que les Grands Capitaines bons-prians auoient portè, pour detruire le malheureux pechè de l'yurognerie, ils me declarerent qu'asseurement ils ne boiroient pas, ie n'en sache encore aucun qui ayt uoulu aller a Quebek, quoyque ie ueille d'assez près toutes mes Cabanes. au reste ie tasche de tenir tous nos sauuages dans la plus grande ioye que ie puis, ie n'en n'ay ueu aucun se plaindre de mon trop de rigueur, iay permis dans la mission plus de diuertissements et de danses pendant tous les ordres que ie portois contre l'yurognerie,

did the same with others. This showed our savages that the wicked french are punished equally with the wicked savages. I have entered into all these petty details to prove that, if we choose to display a little firmness in repressing the evils of intemperance, we can obtain what we wish from our Savages.

Would you believe that — notwithstanding the fact that all our people are now at Sillery; that quite recently more than twenty-five have come from Acadia, others from three rivers, and others from tadoussak — I have not seen Even one person who seemed to have an inclination to drink? I do not mean to say that some of them have not perhaps, at the bottom of their hearts, a great desire to do so — especially certain algonquins whom I know to have behaved badly some time ago, at three Rivers, while intoxicated; but I say that at least all here have outwardly adhered to their duty. This is the chief thing that I desire, at the start, in order afterward to lead them imperceptibly into sentiments that are no longer of servile fear, but of a real and holy horror of the shameful vice of intemperance. I shall tell you, toward the end, all that we have done with that object, and the elevated sentiments of piety that most of our savages have manifested. I continue my brief narration. I gave a special feast to the new arrivals from Acadia, to tell them the orders that the Great Captains who pray well had given to suppress the wretched sin of intemperance. They assured me that they would not drink. As yet, I know of none who have tried to go to Quebek, although I watch all my Cabins very closely. Moreover, I endeavor to keep all our savages as happy as I can; I have not known one to complain of my being too strict.

que ie n'en n'aurois permis en d'autres temps, et cela pour leur faire aualer plus doucement la pillule apres quelques ordres portez, i'allois sans faire semblant de rien dans les Cabanes de ceux qui estoient les plus accoutumez à boire, ie disois parlant à chacun en particulier, mon enfant, iamais tu ne t'en n'empescheras sa il faut que ie te pille saintement par auance, pour payer ceux qui uiendront pour te mener en prison quand tu seras yure, puis en riant ie prenois la premiere chose que ie trouuois proche de luy, que ie luy rendois un moment apres. cela le faisoit rire, mais l'obligeoit aussy de m'asseurer qu'il ne s'ennyureroit plus. d'autres au retour de leurs chasses apportans assez de pelleterie, ie leur disois en riant, ie me resiouis, uoila de quoy paye ceux qui uiendront te prendre quand tu seras yure car tu ne manqueras pas de t'enyurer, tu le moyen de s'en abstenir ayant tant de quoy boire? et neantmoins tu scais les ordres sur le st pillage contre les yurognes, puis parlant un peu plus serieusement. Ie luy disois, ça mon fils, ne vault il pas mieux que tu achepte de ta chasse de bonnes couuertes pour ta femme pour tes enfans pour tes parens qui sont en necessité, que de uoir consommer cela partie a boire partie a de malheureux frais pour payer aux qui t emprisonneront, et pour te retirer de la prison, le grand Capitaine n'a il pas une ste compassion de toy, en te defendant de t'ennyurer, afin que tu n'employe ta chasse qu'a te procurer à toy et à ta famille des uiures. il ne regarde que ton bien en cela, en retire-il quelque profit. Ils me disoient tous tu as raison, il fait bien de nous deffendre de nous ennyurer, et plusieurs m'ont aiouté, il y a long temps

While I was issuing all the orders against drunkenness, I allowed more diversion and dancing in the mission than I would have permitted at other times; this I did to make them swallow the pill more easily after some orders had been given. I would go, apparently without taking any notice, into the Cabins of those who were most addicted to drink; and, speaking to each one in turn, would say: "My child, thou wilt never be able to keep away from drink; I must rob thee holily in advance, to pay those who will come to take thee to prison when thou art drunk." Then, laughingly, I would take the first thing that I found near him, and return it to him a moment afterward. This would make him laugh, but would also compel him to assure me that he would never get drunk again. When others, on their return from hunting, brought a sufficient quantity of peltries with them, I would laughingly say to them: "I am glad. Here is something wherewith to pay those who will come to take thee when thou wilt be drunk, for thou wilt not fail to be so. How canst thou keep from it, when thou hast so much wherewith to get drunk? And yet thou knowest the orders respecting the holy pillage against drunkards." Then, speaking somewhat more seriously, I would say to him: "My son, is it not better that with the proceeds of thy hunt thou shouldst buy good blankets for thy wife, for thy children, for thy relatives who are in need, than to spend the same partly in drink, and partly in wretched costs to pay those who will imprison thee, and to withdraw thee from prison? Does not the great Captain manifest a holy compassion for thee by forbidding thee to get drunk, so that thou mayst

que nous souhaittions, qu'on nous empeschast tout de bon de nous ennyurer. nous ne le pouuions de nous mesmes, sans quelque ordre du grand Capitaine et contre nos yurognes, et contre les francois qui nous ennyurent quassy malgré nous. Ie n'allois iamais à Quebek, me disoient quelques uns, que ie neusse cete forte pensée, non ie n'obeiray point au francois qui me dira, tien bois mon frere, ie te salüe, mais quand i'y suis il me tourmente tant qu'il tout que ie luy obeisse, oh que voila qui est bien que ce soit tout de bon qu'il luy soit deffendu de m'ennyurer, et à moy de luy obeir quand il m'y porteroit maintenant nous sommes foibles nous autres sur la boisson, il falloit une bonne deffence pour nous arrester, courage nostre Pere ueille bien sur les francois afin qu'ils n'ennyurent aucun de nos gens. nous ne nous retirons d'auec les Anglois que parcequ'ils nous tourmentent trop ne uoulans nous donner que de la boisson pour toutes nos pelleteries, et nous uoyons icy plusieurs francois qui nous en ueulent faire de mesme. nostre Pere nous te le demandons fais ensorte qu'on les empesche de nous donner auec l'empressement qu'ils font dela boisson ennyurante c'est comme s'ils nous deroboient de nous tromper ainsy en nous faisans boire, pour nous faire consommer en cela tout ce que nous apportons de nostre chasse, ie rend le plus exactement que ie peu en nostre langue, les termes dont se seruent nos Sauuages tous qu'ils ne temoignent leurs sentimens sur la boisson. à toutes ces demandes de nos Sauuages icy fait parler Monsieur nostre Gouuerneur de la maniere qu'il m'a temoigné le souhaitter regardant tous nos Sauuages comme ses enfans, tous nos

employ the proceeds of thy hunting solely in procuring provisions for thyself and thy family? He considers solely thy welfare in this. Does he derive any benefit from it?" They all said: "Thou art right; he does well in forbidding us to get drunk." And several added: "We have long desired that we should be really prevented from drinking. We could not do it of ourselves, without an order from the great Captain — both against our drunkards and against the french who make us drink, almost in spite of ourselves." "I never go to Quebek," some would occasionally say to me, "without being strong in this thought: 'No, I will not obey the frenchman who will say to me, "Here, my brother, drink; I greet thee."' But, when I am there, he teases me so much that I must yield to him. Oh, it is a good thing that he is positively forbidden to make me drink, and I to obey him when he tries to do so. Now we people are weak with regard to liquor; and a sharp warning was needed to stop us. Courage, our Father; watch the french well, so that they may not intoxicate any of our people. We are going away from the English solely because they tormented us too much, and would give us nothing but liquor for all our peltries; and we see here many frenchmen who wish to do the same. Our Father, we ask thee to take steps to prevent them from giving us intoxicating liquor as eagerly as they do. To thus deceive us by urging us to drink, in order to make us spend in this way all that we bring back from our hunt, is just the same as if they robbed us." I repeat, as nearly as I can in our language, the expressions used by our Savages when they state their opinion to me respecting liquor. In

sauuages l'aiment, le respectent et le regardent comme un saint, ils sont conuaincus qu'il ueut detruire le peché, et qu'il les ueut rendre heureux. il leur à promis de les assister dans leurs besoins, et de les faire assister par d'autres qui enont aussy le moyen. Ie uous le dis sans exaggeration ie m'estonne du respect et de la soumission qu'ils font paroistre aux moindres choses que ie leur dis dela part, de monsieur nostre Gouuerneur. Vous scavez asses qu'ils ne cachent point leurs sentimens, et qu'ils disent ouuertement les suiets de mecontentement quand ils en ont sur quelque personne que ce soit, et ils m'ont souuent assez donné de peine la dessus. Ie leur ay dit en riant que ce seroit principallement au printemps prochain qu'on feroit l'exercice du st pillage, lors qu'au retour de leur chasse, ils ne pourroient s'empescher d'aller boire le petit coup à Quebek que c'est dans ce temps ou le grand Capitaine fera le mechant parcequ'il aime ses enfans, et qu'il ne ueut pas les laisser tomber dans le desordre, qu'il attend que quelquun s'oubliera ce printemps les ordres portez contre les yurognes, mais qu'il n'en manquera pas un seul qui tombera dans cete faute, et qu'il me prie bien de veiller extremement. ie les ay asseuré que [ie] regarderois exactement les ordres. voicy la derniere ionglerie dont ie me suis serui pour bien conuaincre nos sauuages qu'on estoit dans la resolution de ne pardonner à quiconque qui s'ennyureroit. Ie fis parler ainsy Monsieur nostre Gouuerneur, voyant tous les desordres que font tous les sauuages yurognes, et estant resolu de ne pardonner à personne qui s'ennyurera il se pourroit faire que quelquun deceux que uous m'avez proposez pour estre Capi-

answer to all these requests of our Savages, I have represented Monsieur our Governor as speaking in the manner in which, he assured me, he wished it to be done; for he looks upon our Savages as his children. All our savages love and respect him, and regard him as a saint. They are convinced that he wishes to eradicate that sin, and to make them happy. He has promised to assist them in their needs, and to have them assisted by others who have the means to do so. I say to you, without exaggeration, that I am astonished at the respect and submission that they manifest for the slightest thing that I tell them on behalf of monsieur our Governor. You are aware that they do not conceal their feelings, and that they openly state their causes of complaint against any one; they have often enough given me trouble on that score. I said to them laughingly that the holy pillage would be practiced especially next spring, when, on their return from hunting, they would be unable to refrain from going to take a drink at Quebek; that then the great Captain would be angry, because he loves his children and does not wish to let them fall into evil ways. I told them that he expected that some would, in the spring, forget the orders against drunkards; but that he would not fail to discover a single one who might commit that fault, and that he begged me to watch very carefully. I assured them that I would faithfully follow these orders. Here is the last device that I employed to thoroughly convince our savages that we were resolved not to pardon any who became intoxicated. I represented Monsieur our Governor as speaking thus: "Seeing all the disorderly conduct of which all the drunken savages

taine dans la mission des Algonquins et Abnaquis, fut suiet a la boisson et lenyurast effectiuement et alors il seroit honteux a la nation de voir leur capitaine yure conduit en prison pour y satisfaire pour sa faute, c'est pour cela que ie uous prie mon Pere de m'informer encore plus particulierement quelle est la conduite sur ce point des sauuages qu'on doit faire capitaine. apres auoir fait parler ainsy Monsieur nostre Gouuerneur, que iay auerty secrettement de toute la ionglerie, ie parlay en particulier à un de ceux qui estoit choisy, et ie luy dis que i'estois obligé de luy dire le peu de temps qu'il y auoit depuis qu'il ne s'estoit point ennyuré, qu'au reste ie dissois bien du bien de luy et que si on le differoit, ce ne seroit pas probablement pour longtemps; Ce Sauuage estoit assez porté de la nation, mais n'y ayant encore qu'un an que ie le voyois dans le bien i'apprehendois quelque rechute, et qu'il ne prist pas auec assez de Zele l'interest de la priere; i'allay voir Monsieur le Gouuerneur et au retour ie declaray icy faisant paroistre, assez de douleur, que le grand Capitaine souhaittoit qu'on differast d'uneannée l'election d'un des capitaines qu'on auoit proposez iusqu'a cequon le vist d'une maniere constante dans le bien, que pour les autres capitaines qui deuoient estre faits, comme ils estoient irreprochables depuis fort longtemps sur la boisson, et sur toute autre chose, qu'il consentoit qu'on les creastau plustost et qu'ils gouuernassent dans la mission tous trois ensemble auec une grande union, ces trois que nous auons nommé dans la Ceremonie de leur election les Capitaines de la priere, sont ceux qui depuis quelques années ont fait paroistre plus de Zele pour porter au seruice de

are guilty, and being resolved to pardon none who become intoxicated, it may happen that some one of those whom you propose to me to be Captains in the mission of the Algonquins and Abnaquis may be addicted to liquor and actually become intoxicated. In such case, it would be a shame for the nation to see their captain drunk, and taken to prison to atone for his offence. Therefore, I beg you, my Father, to keep me informed even more minutely regarding the conduct in this respect of the savages who are to be proposed as captains." After attributing this language to Monsieur our Governor,— whom I afterward secretly informed of all this jugglery,— I spoke privately to one of the chosen savages, and told him that I was obliged to teïl the governor how short had been the time during which he had refrained from getting drunk; that apart from this, I would speak very well of him, and that, if his appointment were deferred, it would probably not be for very long. This Savage had considerable influence in the nation; but, as hardly a year had passed since I knew that he was living aright, I feared that he might relapse, and that he would not take up the interests of prayer with sufficient Zeal. I went to see Monsieur the Governor; and on my return hither I stated, with an appearance of some sorrow, that the great Captain wished to put off for a year the election of one of the captains who had been proposed, until it were proved that he continued to lead a good life. With regard to the other captains who were to be appointed, as they had been irreproachable for a very long time, in regard to liquor and in all other ways, he consented to their being elected at once, and that all three should

dieu tous ceux de la mission, et pour arrester dans leur gens les desordres de l'yurognerie. iay parlé souuent dans les petites relations que ie uous ay ecrites, des differentes actions de vertu qu'ont faites ces trois Dogiques, qui menent asseurement une uie qui feroit honte aux personnes qui passent en franc[e] pour les plus feruentes. de ces trois i'en ay enuoyé deux à l'Acadie en differens temps pour engager le reste de leurs gens à quitter les desordres qui sont dans leurs pays et uenir receuoir icy les instructions chrestiennes, ils s'y sont comportez, comme ie l'ay appris par quelque francois en ueritables predicateurs de l'Euangile, et ont fait uenir icy un grand nombre de personnes. Monsieur Le Gouuerneur m'a chargé de luy faire un memoire particulier de l'accroissement de cete mission principallement depuis deux ans, pour faire connoistre a la Cour, à ce qu'il me dit, comme il est aisé de tirer à nous tous ses sauuages, qui sont dans l'Acadie parmy les Anglois dans les derniers desordres. Monseigneur nostre Euesque a souhaitté que ie fisse ce memoire icy sur la maniere dont nos sauuages ont pris les deffences plus particulieres qu'on leur à faites cete année pour arrester les desordres de l'yurognerie. Iay fait dans nostre Eglisse de sillery comme une mission particuliere pour detruire plus efficacement ce peche de lyurognerie, de continuelles exhortations de continuels auertissemens, de continuelles prieres publiques pour la destruction entiere de ce malheureux vice. nous auons faite pendant cete petite mission, une neufvaine au grand St francois de Sales patron du lieu de nostre nouuel etablissement, on fit une communion generalle dans la neufuaine a la mesme intention.

govern the mission together in perfect harmony. These three—whom we named Captains of the prayer, in the Ceremony of their election—are the ones who for some years have displayed most Zeal in urging all in the mission to serve God, and in suppressing the evils of intemperance among their people. In the little narratives that I have written to you, I have often spoken of the various acts of piety performed by these three Dogiques, who certainly live a life that would shame persons who pass in france for being very fervent. I sent two of these three, on various occasions, to Acadia, to induce the remainder of their people to abandon the evil ways that prevail in their country, and to come and receive christian instruction here. Some frenchmen have informed me that they acted like true preachers of the Gospel, and they have brought a great many persons hither. Monsieur The Governor has directed me to make a special report to him respecting the increase of this mission, particularly during the past two years,—to show at the Court, as he tells me, how easy it is to attract to us all those savages, who, in Acadia, among the English, live in a most lawless manner. Monseigneur our Bishop has desired me to write this report, respecting the manner in which our savages have accepted the more special prohibitions enacted this year for the suppression of the evils of intemperance. I have held in our Church of sillery a sort of special mission to suppress the sin of drunkenness more effectively, with continual exhortations, continual warnings, continual public prayers for the total abolition of that wretched vice. During this short mission, we made a novena to the great St. francis de Sales, the patron of the place where our

la communion se fit le iour de la feste de tous les sts pour obtenir par l'intercession de tous les bienheureux, un pardon generalle de toutes les fautes qui s'estoient commises dans la mission depuis plusieurs annees dans les desordres de l'yurognerie, et pour demander a Dieu pour tous les chrestiens de nostre mission, une resolution ferme de ne plus tomber dans ce peché Nostre Eglise fut touiours pleine presque tout le iour de cete feste. et ie uous aduoüe que ie n'ay iamais eu plus de ioye qu'en voyant la ferueur qu'y faisoient paroistre tous nos sauuages le P. Gassot et moy confessasmes tout ceque nous pusmes de Sauuages la veillede cete feste. le iour nous y passasmes tout le matin iusqu'apres midy hors le temps de nos messes. et celuy qu'employa le P. Gassot à confesser quelques francois auec le P. Aueneau. ie fus obligé de remettre une partie des communions au lendemain, iour des morts et le lendemain d'en remettre mesme iusqu'au premier dimanche ou nous deuions auoir dans nostre Eglise l'indulgence pour les ames du purgatoire. toutes les prieres soit voluntaires soit ordonnées dans la confession du iour de la toussaint se firent a cete intention d'obtenir une ueritable douleur à ceux qui estoient autrefois tombé dans le peché d'yurognerie. pour les prieres qu'on fit pour les morts le soir du iour de la toussaint quoyque ie les exhorté dans deux petites instructions que ie leur fis dans l'Eglise ce soir là mesme, à prier pour tous ceux qui sont dans les feux du purgatoire, ie fis adresser à dieu toutes les principalles prieres et les communions du iour des morts, et du dimanchesuiuant pour les pauures ames de ceux qui s'estoient autre fois ennyurez et

new establishment is situated. We had a general communion during the novena, for the same intention. The communion took place on all saints' day, in order to obtain, through the intercession of all the blessed, a general pardon for all the sins that had been committed in the mission for many years during drunken excesses; and to ask God to grant to all the christians of our mission a firm resolution never again to fall into that sin. Our Church was constantly full throughout nearly the whole day of the feast; and I confess that I never felt greater joy than when I saw the fervor displayed by all our savages. Father Gassot and I confessed as many Savages as we could on the vigil of the feast; on the day itself we passed the whole morning until the afternoon in the same occupation,—except during the time while we said our masses, and while Father Gassot was engaged, with Father Aveneau,[11] in confessing some french people. I was obliged to postpone some of the communions to the next day, all soul's day, and even then to defer some to the first sunday when we were to have in our Church the indulgence for the souls in purgatory. All the prayers, either voluntary or imposed in the confessions of all saints' day, were said with the intention of obtaining true contrition for all who had formerly fallen into the sin of intemperance. As regards the prayers for the dead on the evening of all saints' day,—although I exhorted them, in two short instructions that I gave them that very evening, in the Church, to pray for all who are in the fires of purgatory,—I caused the principal prayers and the communions on all souls' day, and on the following sunday, to be addressed to God for

qui estans morts a la uerité dans la grace de Dieu, ne luy auoient pas encore entierement satisfait pour leurs desordres passez; ils s'assemblerent trois fois à l'eglise le soir du iour de la toussaint pour prier dieu pour ces pauures ames qui gemissent dans les feux du purg. pour expier les restes des pechez de l'yurognerie, ie laissay l'eglise toute la nuit ouuerte, pour satisfaire a la deuotion de ceux qui souhaitteroient prier plus longtemps, quoyque ie n'ordonnay à personne en particulier d'y demeurer, ie leurs proposay seulement l'exemple que leurs donnoient en cela les feruens chrestiens de la mission du Sault dont la pluspart passoient toute cete nuit en priere pour la deliurance des ames du purgatoire nous auions couuerts une partie de nostre autel de deux grandes images des ames du purgatoire et aux deux costes deux grandes representations de la mort ie uous l'auoüe encore une fois que ieu une ioye bien sensible deuoir la ferueur de nos sauuages. ils auoient passé un mois auparauant, tout le iour de st. Michel patron de nostre Eglise dans une deuotion extraordinaire, i'auois inuité à Quebek toutes les personnes qui par le chant et la musique pouuoit contribuer d'auantage a la solemnité de nostre feste et nous eusmes une musique autant belle qu'elle peut estre dans ce pays, toutes les personnes que i'auois inuité ayant eu la bonté de s'y trouuer. ce fut le lendemain de St Michel que nous commencasmes à nous declarer fortement contre les yurognes de la maniere que ie viens de le decrire. dans la neufuaine dont iay parlé, Monseigneur nostre Euesque uouloit bien uenir dire la messe dans l'eglise de nostre mission, et il fit une exhortation

the poor souls of those who had formerly been drunkards; and who, although they had, in truth, died in the grace of God, had not given him full satisfaction for their past sins. They assembled in the church three times in the evening of all saints' day, to pray to God for the poor souls that groan in the flames of purgatory to suffer the punishment remaining due for the sin of drunkenness. I left the church open throughout the night, to satisfy the devotion of those who might wish to pray longer — although I ordered no one in particular to remain there; I merely mentioned to them the example given in this respect by the fervent christians of the Sault mission,— most of whom passed the whole of that night in prayer for the deliverance of the souls in purgatory. We had covered a portion of our altar with two large pictures of the souls in purgatory; and on either side was a large picture representing death. I confess once more that I felt great joy in witnessing the fervor of our savages. A month before, they had passed in extraordinary devotion the whole day of the feast of st. Michael, the patron of our Church. I had invited all persons at Quebek, who by singing and music could contribute still more to the solemnity of our celebration; and we had as fine music as can be had in this country, for all the persons whom I invited were kind enough to come. On the day following the feast of St. Michael, we began to inveigh strongly against the drunkards, in the manner that I have described. During the novena which I have mentioned, Monseigneur our Bishop came, and said mass in the church of our mission; and he gave an exhortation to all our savages. I acted as his interpreter. The

a tous nos sauuages, ie luy seruois d'interprete. toute l'eglise etoit pleine et les chapelles. il nous arriua neantmoins ce mesme iour apres le depart de Monseigneur l'Euesque prés de Soixante personnes, dont une partie estoient ces nouueaux arriué de l'Acadie dont iay parlé. ie uous asseure que nostre grand Hospital des nouueaux conuertis est maintenant comme un monastere tant on y uoit de pieté et de paix, la boisson en estant bannie; ie ne scay pas si cete paix durera longtemps, i'y tiendray la main tant que ie pourray de mon costé les voyages a Quebek ne me coustent rien pour cela, quoyqu'ils me fatiguent un peu estans assez frequens mais Helas si St. Ignace eust tout uoulu faire et souffrir, pour empescher un seul peché mortel, dois je plaindre ma peine, ayant empesché peutestre plus de Sept ou huict cent peches mortels depuis quelques iours que ie me remüe tant pour arrester les desordres de l'yurognerie dans les sauuages de nostre mission, et dans les autres qui ne faisans que passer icy, sont beaucoup plus deregles sur ce point que les chrestiens les plus lasches que iaye icy. ah mon Pere que ie uous estime heureux, me disoit il y a quelques iours monseigneur nostre Euesque voyant ce qui se passoit dans nostre mission, que ie uous estime heureux d'auoir empesché depuis quelque temps, tant de peches mortels, asseurez uous que Monsieur le Marquis et moy nous authoriserons fortement tout ce que uous feres sur ce point, et que nous informerons parfaitement la Cour que non seulement ce n'est point eloigner les sauuages des francois, que de leur faire une rigoureuse deffence de s'enyurer, mais que c'est le moyen le plus efficace pour les gaigner à

entire church was full, and so were the chapels. Nevertheless, on the same day after the departure of Monseigneur the Bishop, nearly Sixty persons came, a portion of whom were the new arrivals from Acadia whom I have mentioned. I assure you that our large Hospital of new converts is now like a monastery, so great are the piety and the peace that exist therein, for liquor is banished from it. I know not whether this peace will last long; I shall use every possible effort for that, on my side. I do not mind journeys to Quebek for that purpose, although they fatigue me somewhat, because they are rather frequent. But Alas! if St. Ignatius was willing to do and suffer everything in order to prevent a single mortal sin, should I complain of my trouble?—when I have prevented probably Seven or eight hundred mortal sins during the few days while I have worked to suppress the evils of intemperance. This is the result among the savages of our mission, and among the others who merely pass through, and are much more disorderly in this respect than the most lax of my christians here. "Ah, my Father, how happy I consider you," monseigneur our Bishop said to me some days ago, on seeing what passed in our mission, "how happy I consider you, in having, for some time past, prevented so many mortal sins. You may rest assured that Monsieur the Marquis and I will completely ratify all that you may do in this respect; and that we shall fully inform the Court that not only does the strict prohibition of drunkenness not make the savages averse to the french, but that it is the most effective means for winning them to us, and of making them happy with us." In fact, I say to you with all possible sincerity that one of

nous et les rendre heureux auec nous. eneffet ie uous le dis auec toute la sincerité possible, qu'un des grands moyens dont ie me serue pour retenir nos Sauuages icy, lorsque i'en uois quelquesuns dans le dessein de s'en retourner auec les Anglois dans l'Acadie, c'est de leur dire en ces propres termes: mon enfant tu t'en veux donc retourner à l'Acadie, tout le monde t'y portera à t'ennyurer, personne ne teretiendera, tu mourras tout d'un coup sans pouuoir retourner icy, tu te ietteras dans le feu qui est sous terre. mon enfant tu est plus miserable icy qu'a l'Acadie, ie le scay, mais tu prie icy ton pere qui gouuerne la priere l'empesche de t'ennyurer, et quand le demon ta surpris a l'insceu de ton Pere et t'a fait ennyurer; ton Pere te fait reconnoistre au plustost ta faute, et Iesus ton capitaine t'absout. à cela on me respond mon Pere tu as raïson, ie t'obeis, ie demeure. I'en fis demeurer un icy, il ny a que deux iours, en luy parlant comme ie viens dedire. Il y a plus d'un an que quelques uns s'en uoulans retourner, me dirent il est vray, toy tu nous enseigne bien, mais les francois sont aussy mechans que les Anglois, on s'ennyure icy comme nous faisons a l'Acadie, et sur cela deux s'en allerent. Iecrois que uous aurez sceu que neuf ou dix Cabanes quitterent l'an passé la mission du Sault parceque disoient elles ne s'y estoient retirees que pour uiure en paix, eloignées des troubles de l'yurognerie, mais qu'elles se voyoient aussy tourmentées par les yurognes, qu'elles l'estoient dans leur pays. Iay aiousté que cete deffence contre les yurognes etoit le moyen de rendre nos Sauuages heureux parmy les

the chief means that I employ to retain our Savages — when I see that any of them are thinking of returning among the English in Acadia — is to say to them these very words: "My child, thou wishest to return to Acadia. Every one there will try to make thee intoxicated. No one will restrain thee; thou wilt die suddenly, without being able to return hither; thou wilt cast thyself into the underground fire. My child, thou art more miserable here than in Acadia, I know; but here thou prayest. Thy father who directs prayer prevents thee from getting intoxicated; and when the devil takes thee unawares, without thy Father knowing it, and causes thee to get drunk, thy Father makes thee acknowledge thy fault as soon as possible, and Jesus, thy captain, absolves thee." To this they reply: "My Father, thou art right; I obey thee, and remain." Only two days ago, I made one remain by speaking to him as I have just described. Over a year ago, some who wished to return said to me: "It is true, thou teachest us well; but the french are as wicked as the English. They get drunk here, as we do in Acadia." And thereupon two of them went away. I think you have heard that nine or ten Cabins left the Sault mission last year, because they said that they had withdrawn there solely to live in peace, far from the disorders caused by intemperance; but that they found themselves as greatly annoyed by drunkards as they were in their own country. I have also said that this prohibition respecting drunkenness was the means of making our Savages happy among the french; and it is one of the arguments that have most impressed their minds, in making

francois est un des motifs qui ayt fait plus d'impression sur leur esprit pour leur faire accepter doucement tous les ordres qu'on porte principallement depuis quelque temps contre les yurogne. Voyez mes enfans leurs disoisje combien le Grand Capitaine uous aime, il ueut que uous soiez heureux, que rien ne uous manque, que uous uous procuriez de uostre chasse tous uos petits besoins, il ueut que les francois ne uous trompent point, en ne uous donnant que de mechante boisson, aulieu de bonnes couuertes de bons capot qui uous couvriroient et uos enfans. le grand capitaine dit au francois ie te deffend d'empescher les Sauuages mes enfans d'aller achepter auec sa pelleterrie ce qu'il fault pour les couurir pour l'yver. tu les derobe, tu les pille en les enyurant, tu les rend miserable, ie te le deffend. ie ne ueux pas non plus (faisie dire encore au Grand Capitaine qui donne ses ordres au francois pour bien traitter les sauuages: ie ne ueux pas non plus que tu prenne les hardes des sauuages qui te les uouderont mesme donner lorsqu'ils seront fols dans l'yurognerie, ie ne ueux point que tu les achepte pour le peu d'argent ou de boisson qu'ils te les ueulent donner quand ils sont fols: si on m'auertit que tu as receu des hardes tu les rendras et tu les payeras bien cher, car iaime les Abnaquis mes enfans, et ie ne ueux pas que tu les depouille, lorsqu'estans fols dans lyuresse, ils ne s'en appercoiuent pas. Ie iongle admirablement sur cet article pour faire conceuoir a nos sauuages d'une maniere sensible l'affection que le grand capitaine à pour eux, et combien ils sont aimez aussy des francois bons prians, c'est ainsy que ie nomme deuant eux les personnes de probité. Ils prennent tous un

them cheerfully submit to all the orders promulgated against intemperance, especially of late. "See, my children," I said to them, "how the Great Captain loves you. He wishes you to be happy; that you should want for nothing; that by means of your hunting you should provide for all your petty needs. He desires that the french should not deceive you, by giving you nothing but bad liquor instead of good blankets and good coats to cover yourselves and your children. The great captain says to the frenchman: 'I forbid thee to prevent the Savages from going to purchase with their peltries what they need to cover themselves in winter. Thou robbest them, thou plunderest them by intoxicating them; thou makest them miserable. I forbid thee to do so. Neither do I wish,' (I also make the Great Captain say, who gives orders to the french to treat the savages well,) 'Neither do I wish thee to take the clothes from the savages, even if they should be willing to give them to thee while they are intoxicated. I do not desire thee to buy them with a little money, or with liquor, if they wish to give them to thee when they are crazed. If I am informed that thou hast received any clothing, thou shalt give it back and pay very dearly for it; because I love the Abnaquis, my children, and I do not wish thee to despoil them while they are crazed with liquor, and know not what they do." I play the juggler admirably upon this point, to make the savages thoroughly understand the affection that the great captain has for them, and how much they are loved also by the french who pray well,—this is the name that I give, before them, to persons of

plaisir singulier, au moins à ce qu'ils me font paroistre, à m'entendre parler sur ce point. aussy pour leur monstrer combien ie disuray en cela, dabord que ie scay que quelque malheureux francois à pris d'un sauuage ses hardes luy donnant peut estre la ualleur de vingtesols dans la boisson, pour des hardes qui uallent de dix et douze francs, ie fais grand frait dans le uillage, ie dis que ie feray asseurement rendre ces hardes, mais qu'il fault aussy que le sauuage qui à esté assez fol pour donner ces hardes quasy pour rien pourboire, satisfasse pour sa faute. ie vais à Quebek, ie ne manque point de faire raporter icy les hardes, car ie me suis rendu un peu terrible aux francois qui font ce mestier, estant de retour icy, ie depeins le francois qui m'a rendu ces hardes. Ie represente à nos sauuages comme ce pauure francois tout teremblant en me rendant ces hardes, me prie, me coniure de n'en rien dire au Grand Capitaine, et m'asseure que iamais il ne retombera dans cete faute.

Nos nouueaux capitaines de la priere m'ont proposé depuis peu plusieurs choses pour le reglement de leurs gens et principallement pour arrester les desordres de l'yurognerie, i'espere que leur proiet aura du succez, si Dieu y veut bien donner sa benediction. Ie uous feray scauoir l'année prochaine ce qui en sera. Ie finis cete petite relation qu'on me demande pour la porter incessament à Quebek, parceque Monseigneur L'Euesque qui me la demanda encore hier, veut la voir deuant le depart des vaisseaux qui presse, et en auoir une copie. Ie uous supplie de recommender à n. S. d'une maniere toute particuliere cete pauure mission ou ie vois

integrity. They all take especial pleasure — at least, in their behavior to me — in hearing me speak on this subject. Therefore, to show them that I speak the truth on this point, as soon as I learn that some wretched frenchman has taken the clothing of a savage, — giving him perhaps twenty sols' worth of liquor for clothes worth from ten to twelve francs, — I make a great stir in the village. I say that I will certainly have the clothes given back, but that it is also necessary that the savage who has been foolish enough to give his clothing for almost nothing, to obtain liquor, must atone for his sin. I go to Quebek, and I fail not to have the clothes sent back here; for I have made myself somewhat dreaded by the french who ply that trade. When I return here I depict the frenchman who has given me back the clothes. I represent to our savages how the poor frenchman trembled when he gave me back the clothes, and begged and conjured me to say nothing of it to the Great Captain, and assured me that he would never again commit the like fault.

Our new captains of prayers have recently proposed many things to me for the government of their people, and, in particular, for suppressing the evils of intemperance. I trust that their project will succeed. If God be pleased to bless it, I shall inform you of the result next year. I conclude this little narrative which I am asked to give, in order that it may at once be taken to Quebek; because Monseigneur The Bishop, who asked me for it again yesterday, wishes to see it before the pressing departure of the ships, and to have a copy of it. I beg you to commend in a most special manner to

maintenant tout le monde dans la resolution de bien faire. Ie suis dans la participation de uos SS S.

Mon R. P.

Vostre tres humble
et tres obeissant seruiteur
en N. S.
Jacques Bigot
de la Comp. de Iesus

a Sillery ce 8 Novemb. 1685.

our Lord this mission, in which I now see all resolved to do well. In the participation of your Holy Sacrifices, I remain,

My Reverend Father,
Your very humble
and very obedient servant
in Our Lord,
JACQUES BIGOT,
of the Society of Jesus.

Sillery, November 8, 1685.

CLVI

Chauchetière's Narration Annuelle de La Miſsion du Sault depuis La fondation iusques a l an 1686; [n.p., n.d.]

SOURCE: The original MS., in the incomplete form in which we give it, rests in the city archives of Bordeaux, France. We follow an apograph thereof, made by Father Martin in 1881, and now preserved in the archives of St. Mary's College, Montreal; we have, however, in a few instances, made emendations from the version given in Rochemonteix's *Jésuites*, t. iii., pp. 641–678.

Narration annuelle de La Miſsion du Sault depuis La fondation iusques a l an 1686

AVANT PROPOS

CELUY qui a fait ces annales a paſsé plus de trois ans a ramaſser ce qu'il a pu apprendre de la bouche des Sauvages qui ont baty les premieres cabanes a la prairie, ce qu'il a trouvé imprimé dans la derniere Relation de 1670–1671 et dans la manuscripte depuis 1671 iusques a 1679. Il a entendu dire les choses de la bouche des françois qui sont a la prairie habitans lesquels luy disoint des choses de tres grande edification de quelques Sauvages et sauvageſses decedes tres chrestiennement. Lecrivain s'est appuyé sur tous ces temoignages iusques a l an 1677. Mais depuis ce temps la il a eu lui-meſme en personne la connoiſsance et l experience des merveilles que Dieu a opere en divers temps dans cette miſsion du Sault. Une des plus graves raisons qui l ont pouſsé a ecrire est la conduitte que Dieu a tenu depuis l etabliſsement de la miſsion laquelle a cru comme le palme sous le poids des persecutions S il y a plusieurs choses autres qui meritent cependant destre conptes [escriptes — *Rochemonteix*], sil y a des contretemps ou quelque chose de broüillé, enfin sil a fait trop attendre le monde cest la faute de ceux quil vouloit laiſser paſser devant qui sachant mieux les choses que luy devoint donner un jour au public la consolation qu'ils avoient receu de Dieu. Mais enfin

Annual Narrative of The Mission of the Sault, from Its foundation until the year 1686.

PREFACE.

THE person who has composed these annals has spent more than three years in collecting what he has been able to learn from the mouths of the Savages who built the first cabins at la prairie,—besides what he has found printed in the last Relation, that of 1670-1671, and in the manuscript Relation from 1671 to 1679. He has heard the accounts of the french habitans at la prairie, who told him most edifying things about certain Savage men and women who died very christian deaths. The writer has depended upon all these testimonies as far as the year 1677; but, from that time down, he has had personal knowledge and experience of the wonders which God has, at various times, wrought in this mission of the Sault. One of the most weighty reasons that have impelled him to write is the direction which God has exercised over the mission since its establishment; for it has grown, like the palm, beneath the weight of persecutions. If there are many other matters which at the same time deserve to be related; if there are mistakes or obscurity in the style; or if, finally, he has kept his readers waiting too long,—it is the fault of those whom he chose to allow to precede him; they, knowing the circumstances better than he, should at some

me laſsant d attendre apres avoir fait le recit de la vie de la bonne Catherine Tega Kθita par le propre mouvement de cette bonne fille. Je me suis attaché a faire le recit des actions des hommes illustres que Dieu nous a enleué et dont il a bien voulu peupler le ciel. lecrivain en a connu quatre dignes enfans comme leur predeceſseurs des pp. qui leur ont donné la foy arrousant leur miſsion de leur sueurs et de leur sang. Le dernier ouvrage est celuy cy ou il marque année par année tout ce qui c'est passé de remarquable dans cette miſsion avec un receuil particulier des combats et des victoires que les sauuages ont donné contre l'ivrognerie les estampes qui sont marquees la sont pour faire connoiſtre aux sauuages la suitte de leur histoire et les graces quils ont receu de Dieu depuis quils sont chrestiens.

time have given the public the consolation which they had received from God. But, being finally weary of waiting, I have — after having written an account of the good Catherine Tegakwita's life, through an impulse derived from that good girl herself — set myself to tell the story of the deeds of the illustrious men whom God has taken from us, and with whom he has kindly willed to people heaven. The writer has known four of them,— like their predecessors, worthy children of the fathers who gave them the faith — who watered their mission with their sweat and blood. This is his last work, in which he notes year by year everything remarkable that has occurred in this mission, with a detailed account of the combats which the savages have waged, and the victories which they have won, against drunkenness. The drawings which are traced therein are to acquaint the savages with the rest of their history, and the favors which they have received from God since they became christians.

Narration annuelle de la fondation de la Mission du Sault jusqu'a 1685

APRES cinq annees de delay paſsees en diverses peines d'esprit que j'ay eu comme celles qui pourroint arriver a ceux dont parle S^t^. Paul qui veritatem in injustitia detinent ie suis en fin obligé de me rendre et de mettre moins mal que ie pourray sur le papier ce qui sest paſsé depuis cinq ans et ceque la foy a produit dans ce pays: l'oubly dans lequel la pluspart de ces choses pourroint tomber pourroit peut estre mestre imputé un iour et reproché de Dieu: et ie pourrois me priver par ma faute des prieres des premiers apostres du Canada dans lesquels ie me confie beaucoup, pour n'avoir pas voulu contribuer a rendre leur memoire plus eclatante et suivre les touches que iay eu souvent de mettre la main a la plume et de ramaſser les thresors quils ont eux mesmes trouvee et dont ils nous ont fait les dépositaires. ces pensées qui me semblent si justes me donnerent plus de peine il y a cinq ans: apres que ieus receu certaines lettres de france dans les quelles ont me mandoit q'une de mes lettres avoit esté leue publiquement quoyque i euſse prié celuy a qui ie l ecrivois qui est un de mes freres de la lire en secret et de lenvoyer a son adreſse on me fit trouver bon cequi c'estoit paſsé adioutant que je ne faisois pas bien de cacher les choses d edification semblables a celles que iavois ecrit lesquelles estant comparées

Narrative for each year from the foundation of the Mission of the Sault until 1685.

AFTER five years of delay, spent in various mental difficulties, like those which might happen to the persons of whom St. Paul says, *qui veritatem in injustitia detinent*,— I am at last obliged to yield, and to put on paper, as best as I can, what has occurred within five years, and what the faith has produced in this country. The oblivion into which most of these things would probably fall might perhaps be imputed to me some day, and reproved by God; and I might by my own fault deprive myself of the prayers of the first apostles of Canada, wherein I greatly trust, for not having been willing to contribute toward rendering their memory more illustrious, and to follow the impulses that I have often felt for putting my hand to the pen and collecting the treasures which they themselves found, and whereof they have made us the custodians. These thoughts, which seem to me so just, gave me more pain five years ago, when I received certain letters from france, in which I was informed that one of my letters had been publicly read,—although I had begged the one to whom I wrote it, who is one of my brothers, to read it in secret and send it to its address. They made me see the importance of these occurrences, adding that I did not do well to conceal things of edification, like those which I had written,—which, being compared with what

avec ce quon lisoit a lors des miſsions de la chine eurent plus dagreement et toucherent davantage ceux qui les lisoint, iavois menacé ceux a qui i ecrivois alors de ne leur ecrire iamais sils ne me gardoient le secret enfin le secret a esté rompu on ma reproché aussy en Canada d estre trop pareſseux a faire des relations. L obeiſsance ma obligé ensuite a le faire. tout cela a emporté mon esprit qui estoit resolu premierement de ne rien dire que ie neuſse vu ou entendu. secondement ayant ecrit quelque chose ie me resolus de ceſser et de vivre dans le lieu ou Dieu ma mis en ce monde, et de profiter en mon particulier des exemples de vertu que ie vois tous les jours dans nos nouveaux chrestiens. enfin la crainte que iay destre opigniastre en effect comme quelqun me là reproché me contraint de donner quelque forme a quelqu'espece d'annales que iay fait et a dautres remarques qui n'estoint faite que pour ma consolation particuliere attandant ce qui en arrivera

Je me retranche aux seules miſsions iroquoises auxquelles Dieu m'a appliqué et surtout a la miſsion du Sault qui est ma fin ainsy on verra icy la naiſsance et le progres de cette nouvelle eglise. l attache que iay a cette miſsion est aussy entienne que la miſsion mesme, car comme il y a dixneuf ans passé cet hyver que les miſsions iroquoises ont commencé, il y a aussy dixneufans que Dieu qui mavoit desia fait connoistre Sa Volunté me diſposa aux miſsions etrangeres et me toucha plus particulierement pour mattirer a luy par une abondance desa misericorde quil versa sur moy la nuit De Noël qui est aussy lattrait particulier par

people were then reading about the missions in china, had more charm, and more profoundly touched those who read them. I had threatened those to whom I was then writing that I would never write to them again, unless they kept my secret; but at last the secret has been revealed. I have also been reproached in Canada as being too indolent to compose relations; but obedience then obliged me to do so. All this has carried away my mind, which had first resolved to say nothing but what I had seen or heard. Secondly, having written something, I resolved to stop; to live in the place where God has put me in this world; and to profit in my own person by the examples of virtue which I see every day among our new christians. Finally, the fear that I have of being really obstinate — as some one has reproached me with being — constrains me to give some form to a sort of annals that I have compiled; and to other observations which were made only for my private consolation, awaiting future events.

I limit myself to the iroquois missions alone, to which God has appointed me, — and especially to the mission of the Sault, which is my special purpose; thus the reader will here see the birth and progress of this new church. My attachment for this mission is as old as the mission itself. As it was nineteen years ago this winter that the iroquois missions began, it is also nineteen years since God, who had already made known to me His Will, inclined me to the foreign missions. At that time he more specially moved me, so as to draw me toward him by an abundance of his mercy, which he poured upon me on a Christmas night — which is also the special attraction by which he has drawn the

lequel il a attiré les sauvages ce fut l an 1667. Cinq ans apres Dieu me disposa plus particulierement des la france environ la feste de S. francois Xavier et mattacha aux miſsions iroquoises mayant donné beaucoup de goust pour la langue hurone qui est celle dont les Iroquois se servent pour prier; le R. P. mercier que ie vis en france a la fin de decembre me donna les preceptes de cette langue, que iappris aussy tost et me rendis capable de reciter le chapelet en huron que ie disois plustost en cette langue qu'en latin a cose de la consolation spirituelle que cette facon deprier Dieu me causoit aussy tost que iarrivé en Canada, on me mit en effect a la miſsion des Hurons et apres un an on m envoya au Sault ou iay demeuré iusques a la presente année et l an 1680 Dieu confirma en moy par les prieres de Catherine qui est aſsez connue tout cequi seſtoit paſsé les années precedentes.

Catherine decedée en odeur de saintete au saült l'an 1680 17 avril.

L'AN 1667.

Le temps des guerres qui ont esté entre les francois et les Iroquois etant paſsé, on vit la prophesie d'Isaye accomplie a la lettre les ours et les lions habiteront avec les agneaux: on vit les iroquois venir rechercher l'amitié des françois on vit les françois aller en miſsion au pais des iroquois — le temps couloit quand chacun pensoit a s'habituer sur les terres de la nouuelle france. Le montreal qui estoit le grand theatre de la guerre devient un champ fertile. On paſsa mesme le fleuve de S^{t} Laurent et on establit vis avis du montreal la seigneurie de la prairie, lieu choisy de Dieu pour y faire une des plus

savages. This was in the year 1667. Five years later, God gave me more special preparation — while I was still in france, about the feast of St. francis Xavier,— and attached me to the iroquois missions, by giving me much taste for the huron language, which is the one that the Iroquois use for prayer. The Reverend Father mercier, whom I saw in france at the end of december, gave me lessons in that language; I quickly learned it, and rendered myself able to recite the rosary in huron — which I said in that language rather than in latin, because of the spiritual consolation which this manner of praying to God procured for me. As soon as I arrived in Canada, I was actually appointed to the mission of the Hurons; and after a year I was sent to the Sault, where I have remained until the present year. Moreover, in the year 1680 God confirmed in me, through the prayers of Catherine, who is sufficiently well known, all that had come to pass in the preceding years.

Catherine expired in the odor of sanctity, at the sault, in the year 1680, april 17.

THE YEAR 1667.

THE time of the wars between the french and the Iroquois being past, we saw the prophecy of Isaias literally fufilled: "The bears and the lions shall dwell with the lambs." We saw the iroquois come to seek the friendship of the french; we saw the french go on missions to the country of the iroquois. That was the time when every one thought of making himself a home on the lands of new france. Montreal, which was the great theater of the war, became a fertile field. People even crossed the St. Lawrence river, and established opposite montreal the seigniory of la prairie — a place chosen by God for forming there one of the

belles missions qu'on ait vu en Canada. Les francois disposerent le lieu sy estant transportés pour y faire un village lequel commenca l an 1667.

Boquet descendoit envoyé par le p. fremin pour donner avis a quebec de ce quon peut dire en fr. sur ce pays

Tandis que le R. P. Rafeix est occupé a faire defricher les terres a la prairie et invitoit de nouveaux habitants a l'y suivre Dieu invitoit des sauuages a y venir: cette invitation se fit, lorsquil voulut que tonsahoten avec quelques autres s'offrit a descendre d'onneiȣt pour venir conduire au montreal un des miſsionnaires qui devoit revenir sur les glaces sept personnes onneiȣts jetterent les fondements de toute la miſsion de S^{t}. francois Xavier Le nommé ton sahoten fut contraint de descendre pour chercher des remedes quil ne trouvoit point en son pais il estoit chrestien avoit nom pierre allant en guerre il dit a sa femme quelle eust soing du p. Bruias qui ne faisoit quarriver et quelle appris sa priere L'illustre gandeakteua femme de celuy que iay nommé Tonsahoten estoit de la nation des chats destruite parles iroquois elle estoit esclave mais elle avoit un naturel tres bon et très propre pour le christianisme elle servit de guide aux six personnes qui venoint a montreal. elle faisoit ses prieres quoyquelle ne fust pas encore baptisée. elle avoit fait deslors des choses si grandes pour Dieu qu'on a fait le recit de ses grandes actions en particulier dans les relations on lecrira ailleurs cette petite troupe arriva a montreal sur les glaces ou le P. Rafeix les rencontra quelque temps apres leur arrivée et les invita a aller sur ses terres, ces pauvres barbares qui ne scavoint ce que cestoit que de pretres d eglise et de ceremonie estant entrés dans leglise du montreal

fairest missions that has been seen in Canada. The french prepared the place, repairing thither to build a village, which began in the year 1667.

Boquet, sent by father fremin, came down to quebec to give information concerning what can be told in france about this country.

While the Reverend Father Rafeix was occupied in having the lands cleared at la prairie, and was inviting new settlers to follow him thither, God was inviting some savages to come to this place. This invitation took place when he willed that tonsahoten, with some others, should offer to come down from onneiout to conduct over the ice to montreal one of the missionaries who was to come back. Seven persons, onneiouts, laid the foundations of the whole mission of St. francois Xavier. This tonsahoten was constrained to come down, in order to get some remedies which he did not find in his own country. He was a christian, and was named pierre. On going to war, he told his wife that she should take care of father Bruias, who had just arrived, and that she should learn his prayer. The illustrious gandeakteua, wife of the one whom I have called Tonsahoten, was from the chat nation, destroyed by the iroquois. She was a slave; but she had a very good disposition, and one well adapted to the christian faith. She served as guide to the six persons who came to montreal. She said her prayers, although she was not yet baptized. She had, from that time, done such great things for God's sake that the story of her noble deeds was set forth in detail in the relations. It will be written elsewhere. This little band arrived at montreal, over the ice. There Father Rafeix met them, some time after their arrival, and invited them to go upon his lands. These poor barbarians, who knew not the meaning of priests, church, and ceremonies, having entered the church

furent tellement ravis et surtout Gandeakteüa quils ne penserent plus aux iroquois d'ou ils venoint. Gandeakteüa prit aussy tost resolution de gaigner son mary pour le faire demeurer, et elle s'attacha pour tout le reste deses jours avec les françois. ces S^tes^ pensées crurent tout le reste de lhyver et en attendant une parfaitte instruction des mysteres de nostre saincte foy et la grace du baptesme. elle passa avec les cinq autres l hyver a la prairie vivant sous le mesme toict que les françois, qui nestoit q'un simple hangar de planches droittes et appuyées lune contre lautre en dos d'asne. Comme on scavoit que estoit en paix plusieurs venoint chafser du costé de montreal et s'arrester en divers endroits de l'isle sans avoir aucun defsein ils le faisoint ainsy tous les ans 4 ans durant. ils estoint ainsy disperses dans les bois tandis que la terre se preparoit a les recevoir a la prairie ou lesprit de Dieu les conduisit tous ou estant rafsembles on vit renouveller ce qui estoit arrivé en Jerusalem quand leglise se forma de toutes les nations rafsemblées. on eut en ce petit nombre de sauvages des hommes de differentes langues lun estoit de la nation des chats lautre des hurons quelques uns francs iroquois, d autres Gandastogues et maintenant la mifsion est de plus de dix ou douse nations quy parlent toutes iroquois.

1668

On admirera durant les années suivantes les differentes manieres de vocation dont Dieu sen servy pour ramafser les nations qui composent cette mifsion, et parceque la vocation exterieure est ce qui

at montreal, were so greatly delighted — and especially Gandeakteua — that they no longer thought of the iroquois whence they came. Gandeakteua at once resolved to induce her husband to remain; and she attached herself to the french for all the rest of her days. These Holy thoughts of hers grew during all the rest of the winter; and, while awaiting a thorough instruction in the mysteries of our holy faith, and the grace of baptism, she spent the winter with the five others at la prairie, living under the same roof as the french. This was but a simple shed of boards, upright and leaning one against the other in a ridge like an ass's back. As they knew that it was a time of peace, many came to hunt in the region of montreal, and halted at various places on the island, without any special object. They did so every year, during 4 years. They were thus dispersed in the woods while the land was preparing to receive them at la prairie, whither the spirit of God was guiding them all. There, when they again met, one saw anew what had happened at Jerusalem when the church was formed out of all the assembled nations. In this little company of savages there were men of different languages: one was of the chat nation, another was a huron; some were free iroquois, others Gandastogues; and now the mission is made up of over ten or twelve nations, who all speak iroquois.

1668.

People will admire, during the years to come, the different kinds of vocation which God has used in order to gather up the nations who compose this mission; and because the external calling — rather than the light of the faith and the affections which God diffuses in the hearts of men — is what most

tombe plus sous les sens et ce qui fait connoistre Dieu au peuple plustost que la lumiere de la foy et les affections que Dieu repand dans le cœur des hommes; il sera bon de parler aillieurs de quelques vocations particulieres.

Ce fut donc l année mil six cent soixante huit que tous ces sauuages descendirent a quebek apres qu'on en eut donné la nouvelle a Monseigneur levesque pandant quon portoit cette nouvelle au petit primptemps de la fonte des neges dautres onneiȣts parents des six premiers ſe rendirent des environs ou ils chaſsoint lhyuer a la prairie ainsy de six sauvages qui avoint paſsé lhyver a la prairie le nombre monta jusqua dix ou douse: lesquels descendirent tous ensemble à quebek sur la fin de l eté. Le R. P. Rafeix les presenta le R. P. Chomonot les instruisit ou plustost acheva de les instruire car ils avoint desia commence lexercice de la priere a la prairie. ainsy la troupe fut bientost capable de recevoir le baptesme. ce fut monseigneur qui leur confera ce sacrement et qui posa ainsy la premiere pierre a cet edifice spirituel dont la structure est admirable. Le chef de cette bande saincte ſ'appella francois Xavier du nom de toute la miſsion et ſa femme fut nommée Catherine: nom qui a esté remarquable dans cette cy et qui est venérable dans vne autre Catherine qui est morte depuis peu dans la miſsion en odeur de sainteté. La ceremonie estant finie on voulut arreter franc. Xavier a la miſsion des hurons: mais Dieu quia ses deſseins osta la pensee a cet homme la d'y demeurer; sa femme eut volontiers accepté loffre si Dieu ne l eust pas choisie pour venir fonder la saincte famille a la prairie Nos nouveaux baptises sen

strikes the senses and makes God known to the people, it will be well to speak elsewhere of some special vocations.

It was in the year one thousand six hundred and sixty-eight that all the savages landed at quebek, after news thereof had been given to Monseigneur the bishop. While they were bearing this news,—in the early spring, at the melting of the snows,—other onneiouts, relatives of the six who had first come, betook themselves from the surrounding country, where they hunted during the winter, to la prairie. Thus, from six savages who had spent the winter at la prairie the number rose to ten or twelve, who all together came down to quebek about the end of the summer. The Reverend Father Rafeix introduced them; the Reverend Father Chomonot instructed them,—or rather finished instructing them, for they had already begun the practice of prayer at la prairie. Thus the band was soon qualified to receive baptism. Monseigneur was the one who conferred this sacrament upon them, and who thus laid the first stone of that spiritual building whose structure is so admirable. The chief of this pious band was called francois Xavier, from the name of the whole mission; and his wife was named Catherine — a name which has become remarkable in her and is venerable in another Catherine who died in the mission recently, in the odor of sanctity. The ceremony being finished, they wished to detain francois Xavier in the mission of the hurons; but God, who has his own designs, took away from that man the intention of dwelling there. His wife would gladly have accepted the offer, if God had not chosen her to come to found the holy family

retournerent l automne et sen furent debarquez a la prairie ou a succefsion de temps avec plusieurs autres ils ont fait un beau village ils paſserent le reste de lan dans la mesme cabane que les francois avoient faite pour eux: ils partirent ensuite pour aller a la chaſse au commencement de l hyver; ils nalloint pas loing sans trouver des bêtes cepandant pour le peu de temps quils demeuroint dans le bois; car ils se rendoint au village a toutes les grandes fetes et furtout a noel, ils emportoint avec eux un petit calandrier ou les fetes et les dimanches estoint marquees de la main du pere qui les instruisoit: ainsy ils estoint tous remplis de la grace du baptesme quils conservoint dans le bois mesme estant exacte a faire la priere les matins et les soirs; cet hyvernement fut la reigle de tous les autres qui ont suivy et qui ont sanctifié depuis plusieurs sauvages dans le bois ou quelques uns sont morts en predestines ou d autres ont vefcu en anges des six mois durant ou dautres se sont exposés pour la foy et ont fait les apostres preschants tout l hyuer a ceux qui n estoint pas encore chrestiens.

le p. Rafeix.

1669

Tandis que nos sauvages estoint ainsy ala chaſse Le p. Rafeix faisoit preparer de la terre et ses bons chrestiens estant de retour il leur marqua leur champ apres la semence faite. françois Xavier batit une cabane qui devoit a lavenir estre le modelle de toutes les autres, cabane si heureuse quelle est comme la mere de soixante autres au milieu desquelles elle se trouve et que celuy qui la batie est devenu comme le pere des croyants qui sont a present en tres grand

[confraternity] at la prairie. Our newly-baptized people returned in autumn, and landed at la prairie, where in the course of time they and many others have built a fine village. They spent the rest of the year in the same cabin which the french had built for them. At the beginning of winter, They set out to go hunting; they did not go far, and found no beasts, because of the short time that they spent in the woods, — for they betook themselves to the village on all the great feast-days, and especially at christmas. They carried with them a little calendar, in which feasts and sundays were marked by the hand of the father who instructed them. Thus they were all filled with the grace of baptism, which they preserved even in the woods — being punctual in saying prayers, both morning and evening. This wintering became the rule of all the others who have followed, and who have since sanctified many savages in the woods. Some have died there as predestined souls; others have lived there like angels for a period of six months; others have exposed themselves there for the faith, and have acted as apostles, preaching all winter to those who were not yet christians.

Father Rafeix.

1669.

While our savages were thus hunting, father Rafeix caused the land to be prepared; and, his good christians having returned, he marked out their field for them, after the planting was done. François Xavier built a cabin, which in future was to be the pattern for all the others — a cabin so blessed that it is the mother, as it were, of sixty others, in the midst of which it stands; and that the one who built

nombre, il n y avoit encore que deux familles tout au plus dans cette cabane il n'y avoit pas un qui ne fust baptisé depuis peu: cepandant la bonne odeur de ces nouveaux chrestiens remplit tellement les bois dicy autour que plusieurs les vinrent visiter. Leur reputation fut mesme jusque au païs des iroquois; laquelle y fut la source de mille benedictions que Dieu versoit sur les infidelles amesme temps quils entendoint parler dela nouvelle mifsion il y avoit beaucoup de sauvages qui vivoint sur les bordages du fleuve de S^{t} Laurent en montant du costé des outaŏak, la curiosité les attira a la prairie quelques uns y venoint comme suppote du demon pour debaucher les autres et cepandant ils se trouverent tous pris par les filets de levangile peu a peu cabane a cabane et homme a homme; cest ainsy que les commencements de la mifsion ont esté semblables au grain de moutarde. ces visiteurs voyant les bleds tres beaux eurent la pensee dy demeurer et debatir leur cabanes la premiere cabane ne demeura pas longtemps seule en moins dun an il y en eut quatre: entre autres on y vit celle dun onnatague lequel a esté baptisé en france et aqui le Roy donna son nom et une belle medaille d'argent quil a toujours pendue a son col.

1670

P. Rafeix
P. Pierson

On connut cette année plus clairement le defsein que Dieu avoit sur les iroquois. les cinq cabanes toutes remplies de gens baptises commencerent a prendre les exercises réglés d une mifsion, lesquels navoint este a peu pres iusque a ce temps la que comme on les fait dans les bois, tandis quon est a la

it has become the father, as it were, of the believers, of whom there are now a very great number. There were as yet only two families, at most, in this cabin; there was not one who was not recently baptized; yet the good name of these new christians so filled the woods round about here that many people came to visit them. Their reputation went even to the country of the iroquois, and was the source there of a thousand blessings which God poured upon the infidels. At the same time when mention of the new mission was heard, there were many savages who lived on the banks of the St. Lawrence, up the river, in the direction of the outawak. Curiosity drew these to prayer. Some came to it as agents of the demon, to corrupt the others; and yet they all found themselves caught by the nets of the gospel — little by little, cabin by cabin, and man by man. Thus it is that the beginnings of the mission have been like the grain of mustard seed. These visitors, seeing the corn very fine, resolved to remain there and build their cabins. The first cabin did not stay long alone; in less than a year there were four. Among others, we saw there that of an onnatague who was baptized in france,— to whom the King gave his name, with a handsome silver medal, which he constantly wears suspended to his neck.

1670.

Father Rafeix. Father Pierson.

This year we recognized more clearly the design which God had regarding the iroquois. The five cabins, all filled with baptized people, began to adopt the regular practices of a mission. Until that time, these had been little more than those which are observed in the woods while the hunt is going

chaise, cest a dire qune personne faisoit les prieres et les autres suivoint, les apprenants a force de les repeter tous les jours, on difoit la meſse dans la petite cabane de planches qui estoit comme une pour les françois et pour les sauvages quoyque le nombre fut petit on ne laiſsoit pas de faire les prieres soir et matin. Laffection que les sauvages tesmoignoint avoir pour la foy obligea d'y tenir deux miſsionnaires selon le tesmoignage quen rend la relation imprimée de 1670 et 1671: on commenca a y faire des batimans tels quon les voit encore pour y faire une eglise a la facon dupais. Le pere pierre Rafeix y mit la premiere main: il estoit infatigable dans le soing quil prenoit des Sauvages et des françois. les sauvages faisoint dit la relation 20 familles: le R. pere Dablon descendant des outaouaks a quebek pour y aller prendre la superiorité paſsa a la p[r]airie et ayant vu ensuite la miſsion entienne des hurons dit que la nouvelle avoit les mesmes exercices de piété que lentienne nous verrons les progres que la nouvelle va faire dans la foy. dans la devotion, et dans la pratique de toutes les plus eminentes vertus, qui reluisent dans ces commencements de miſsion: mais que Dieu a tenu caches dans lenceinte de la prairie il ny avoit encore ny capitaine ny dogique a proprement parler et les miſsionnaires prenoint tous les soings sans les partager. mais le nombre estant plus grand il fallut creer des capitaines qui euſsent intendence sur le village et des dogïques qui fuſsent propres pour faire les prieres et qui euſsent le soing des affaires de Dieu le tout fut accomply l'année suivante

on — that is, one person said the prayers and the others followed, learning them by dint of repeating them every day. Mass was said in the little board cabin, which was common for the french and the savages. Although the number was small, they nevertheless held prayers evening and morning. The affection which the savages showed for the faith obliged us to keep two missionaries there, according to the statement made in the printed relation of 1670 and 1671. They began to erect buildings there, such as one still sees, intending to build a church there in the manner of the country. Father pierre Rafeix began the enterprise. He was indefatigable in the care that he took of the Savages and of the french. The savages, says the relation, comprised 20 families. Reverend father Dablon, coming down from the outaouaks to quebek in order to go thither and assume the duties of superior, stopped at la prairie; and, having thereafter seen the old mission of the hurons, said that the new one had the same pious exercises as the old one. We shall see the progress that the new one will make in the faith, in devotion, and in the practice of all the most eminent virtues, which shine forth in these missionary beginnings, but which God has kept concealed within the enclosure of la prairie. There was not as yet either captain or dogique, properly speaking, and the missionaries took all the cares without dividing them; but when the number was greater, it was necessary to elect captains who should have jurisdiction over the village, and dogiques, who should be qualified to hold prayers and take charge of the affairs of God. All that was accomplished in the year following.

1671

P. Rafeix
P. Fremin
P. Pierson

Les iroquois ont leur police comme tout le reste des peuples de la terre La difference quil y a: cest que la leur peut estre appellée de pure nature ou plusieurs choses manquent. mais la foy de nos nouveaux chrestiens fit bien voir quil ny auroit rien de plus beau que le monde si levangile y estoit gardé. Elle nota du nouveau village en fait de police que ce que levice avoit gatté dans les entiens villages des iroquois. Etants donc convenus ensemble leté de l'année presente de prendre pour iamais lhabitation dela prairie ils se résolurent de créer deux chrestiens pour la police et la guerre lautre pour avait lœüil a lexercice du christianisme et de la relligion ils recommanderent l'affaire a Dieu quils Jugerent estre de la derniere importance, ils entendirent la messe a cette intention, puis sestants aſsembles ils choisirent tous d un commun accord les deux qui en effect ont le plus de merite et de capacité pour lexercice de ces deux charges. cette election se fit a la pluralité des voix, comme les autres affaires se font chez les iroquois ou les chefs parlent a la verité, mais ils prennent leur langue des entiens de leur village: on a obei depuis a nos deux capitaines; lesquels comme on a vu par experience une fois perdent leur credit quand ils ne sont pas bons chrestiens, on leur obeit exactement surtout pour observer cequi estoit reglé pour les bonnes mours. Admirons icy la puiſsance divine laquelle bannit autrefois de Rome toutes les abominations queles romains avoint apportées dans leur pantheon tirees des depoüilles de tant de peuples quils avoint soumis a leur empire.

1671.

Father Rafeix. Father Fremin. Father Pierson.

The iroquois have their government like all the rest of the peoples of the earth. The difference between them is, that theirs may be called that of pure nature, wherein many things are wanting; but the faith of our new christians plainly showed that there would be nothing more beautiful than this world, if the gospel were observed in it. It took from the new village, in the matter of government, only what vice had spoiled in the old iroquois villages. Having then agreed together, in the summer of the current year, to accept forever the settlement of la prairie, they resolved to elect two christians — one for government and war, the other to watch over the observance of christianity and religion. They recommended the matter to God, Judging it of the utmost importance, and with this intention heard mass. Then having assembled, they all with one consent chose the two who in fact have most merit and capacity for the exercise of these two offices. This election took place by majority of votes, as other transactions are settled among the iroquois — among whom the chiefs indeed speak, but they take the word from the elders of their village. Since then, our two captains have been obeyed, but, as was once seen by experience, lose their influence if they are not good christians. They are strictly obeyed, especially in the observance of their regulations for good morals. Let us admire here the divine power, which formerly banished from Rome all the abominations which the romans had introduced into their pantheon, derived from the spoils of so many peoples whom they had subjected to their sway. To-day, it purges our little flock

aujourdhuy elle purge notre petit troupeau de toutes les brutalites que nos iroquois avoint prises chez seize nations quils ont destruit par leur vaillance et par leur industrie ainsy tant de mauvaises coutumes ont este quittees tout d un coup pour prendre toutes les coutumes de l'eglise: ce qui est dautant plus admirable que les Sauvages nont coutume que de se conduire par imagination, quils sont entourés de superstitions quils voyent souvent au pais: et cepandant personne nen parle icy on en fait aucun estat et on saccuse dy avoir seulement pensé. nostre eglise naissante prenoit ainsy Sa forme et son estat ces barbares ramaſsés de plusieurs nations ne faisoit q'un la charité les uniſsoit jusques a navoir rien de propre, cequi revenoit plus au genie iroquois chez lesquels la societé les visites l hospitalite les festins les dons mutuels sont fort en usage. on a demeuré longtemps sans y voir mesme l'ombre du vice ce qui charmoit ceux qui les venoint visiter. le p. fremin miſsionnaire en chef de ce temps la ne manquoit pas de les disposer ala reception des sacrements encore in connus a ces nations barbares la confeſsion etla communion il y avoit des prædestines en qui la grace croiſsoit tous les iours a qui il ne fallut pas beau coup detemps pour se disposer; ainsy donc on commença avoir communier des sauvages a la prairie aussy devotement et plus que les françois; aussy tost que le feu du S^{t} Sacrement eut animé nos nouveaux chrestiens il ne se put contenir en eux mesme: les pp. miſsionnaires entendoint tous les iours de leurs enfants les sentiments de leur cœur pleins du S^{t} Esprit. Le p. Pierson mesme ietta les semences de

from all the brutalities which our iroquois had borrowed among the sixteen nations whom they destroyed by their valor and adroitness. Thus they have suddenly forsaken so many evil customs, in order to adopt all the customs of the church,— which is all the more admirable because the Savages are wont to guide themselves only through the imagination, and are surrounded with superstitions, which they often see in their country. And yet no one speaks of these here; they have no esteem for them, and accuse themselves for even having thought of them. Our infant church thus took form and organization. These barbarians, gathered from several nations, made but one; charity united them even to the extent that they possessed nothing individually — which best suited the iroquois nature, among whom sociability, visits, hospitality, feasts, and mutual gifts are much in vogue. It was a long time before even the shadow of vice was seen there,— which charmed those who came to visit them. Father fremin, their chief missionary at that time, did not fail to prepare them to receive the sacraments of confession and communion, as yet unknown to these barbarous nations. There were some predestined ones, in whom grace increased every day, who did not require much time for preparation. Thus, then, the fathers began to have savages receive communion at la prairie, which they did even more devoutly than did the french. As soon as the fire of the Blessed Sacrament had animated our new christians, it could not be confined to themselves; the missionary fathers heard every day from their children the sentiments of their hearts, filled with the Holy Ghost. Father Pierson even sowed the seeds of the Holy family,

la S^te^ famille en donnant quelques chapelets aux plus entiens chrestiens et chrestiennes. les Sauuages allant par les bois faisoint presque autant de chrestiens quils trouvoint d autres sauvages dans les quartiers de leur chaſse par lexactitude quils avoint a la priere et par leurs bons discours.

Ce fut alors quon mit a lentree du village deux arbres memorables a l un desquels on attacha livrognerie a lautre limpurete toutes deux subjuguees par la foy; on fit un proverbe aux iroquois de ce mot ie men vais a la prairie cest a dire ie quitte la boiſson et la pluralité des femmes parceque quand quelqun parloit de demeurer a la prairie on luy proposoit d'abord ces deux articles quil falloit paſser sans restriction et sans limite. autrement on n estoit pas receu. le village de la prairie avec toutes ces qualités devient un argument de credibilité a tous les iroquois qui y paſsoint tous les primptemps dont la pluspart ne croyoint pas ce que on leur en avoit dit au pais. ils venoint le voir eux mesmes et ayant vu admiroint les merveilles quils avoint deſia entendu plusieurs qui nestoint pas iroquois naturalises penserent a se derober pour venir a la prairie il en defila beaucoup durant toutes les annees suivantes.

1672.

Ceux qui estoint desia baptises au pais aimerent mieux perdre alors tout cequils avoint au pais que de perdre la foy quils ny pouvoint conserver, ils venoint a la prairie en cachette tant de leur propre mouvement que de celuy des prædicateurs de l'evangile; nous scavons par autant de bouches quil y a icy de

by giving some rosaries to the eldest christian men and women. The Savages going through the woods made, by means of their exactness in prayer and their pious utterances, almost as many christians as they found other savages in the regions where they hunted.

Then it was that two memorable trees were placed at the entrance to the village; to one they attached drunkenness, to the other, impurity — both subjugated by the faith. Among the iroquois, this saying became a proverb, "I am off to la prairie," — that is to say, "I give up drink and polygamy." This was because, when any one spoke of living at la prairie, there were first set before him these two clauses, which must be accepted without restriction and without limit; otherwise, he was not received. The village of la prairie, with all these qualities, became an argument for belief to all the iroquois who went by there every spring, — most of whom did not believe what had been said of it to them in their own country. They themselves came to see it, and, having seen, admired the wonders of which they had already heard. Many who were not naturalized iroquois resolved to steal away and come to la prairie; many thus slipped away during all the following years.

1672.

Those who were already baptized in their own country then preferred to lose everything that they had at home rather than the faith, which they could not there preserve. They came to la prairie in secret, as much from their own impulse as from the instigation of the preachers of the gospel. We know, by as many mouths as there are christians here, that one cannot, without some sort of miracle,

chrestiens qu'on ne peut estre sans quelqu'espece de miracle ou bon chrestien ou perséverer en chrestien chez les iroquois: la prairie a donc este de tout temps l'azile de ceux qui vouloint de bon cœur prier Dieu et estre chrestien: ces saints fugitifs firent quon commença avoir dans les bois d'ycy autour des chemins de chafse fort battus; car la chafse estoit le prétexte quon prenoit alors pour venir demeurer a la prairie. Les chrestiens qui partoint de la prairie allant a la chafse des betes alloint aufsy a la chafse des hommes; les chafseurs emmenoint tousiours quelques uns de leur parens ou de leur connoifsance le printemps par forme de visite ou Dieu leur touchant le cœur ils se faisoint instruire et devenoint chrestiens Tous ceux qui estoint venus des iroquois sestoint ainsy comme derobes a la fureur des ivrognes et des ennemis de la priere ce qui ietta en defiance les entiens qui ne declamoint autre chose dans leurs conseils que la destruction de leur terre par les françois et par les mifsionnaires. plus ils crioint plus on eut envie devenir voir ce qui se pafsoit et il restoit toujours quelqun de ces curieux lesquels peu a peu prenans party quoyquon s'en deffiast et quon ne les baptisast quapres de longues epreuves sattachoint enfin pour toufiours a la prairie. Les onneiȣts ont ete les premiers dela mifsion et leurs vertus estants comme des vertus meres engendrerent plusieurs enfants qui donnerent ainsy naissance a plusieurs anniers qui sont a present en plus grand nombre parmy celuy des croyans et parmy les gens de la nation d agnié ceux du village de Gandaȣage ont pris le premier rang comme du au sang des martirs qui a

either be a good christian, or persevere as a christian, among the iroquois. La prairie has, then, always been the asylum of those who wished sincerely to pray to God and be christians. These holy fugitives began to make, in the woods round about here, well-beaten hunting paths; for the chase was the pretext which they then adopted, in order to come to live at la prairie. The christians, who left la prairie, in going to hunt beasts, went also to hunt men; the hunters always brought back some of their kinsmen or acquaintances in the spring, in the guise of a visit,— wherein, God touching their hearts, they had themselves instructed and became christians. All those who had come from the iroquois had thus eluded, as it were, the fury of the drunkards and the enemies of prayer. This made the elders distrustful; in their councils, their declamations all concerned the destruction of their land by the french and by the missionaries. The more they complained, the more people were desirous of coming to see what was going on; and among these curious ones some always remained. These, gradually enlisting in our ranks,— although they were distrusted, and were not baptized save after long probations,— finally attached themselves forever to la prairie. The onneiouts were the first of the mission, and their virtues — being, as it were, mother-virtues — engendered numerous children, giving birth to many anniers, who are at present most numerous. In the number of the believers, among the people of the nation of agnié, those of the village of Gandawage have taken the first rank, as if this were due to the blood of the martyrs, which was first shed in the death of father Jogue, who

esté premierement repandu en la mort du p Iogue qui y eut la teste caſsee le sang du R P. Brebeuf qui a esté repandu par les aniés: cest auſsy gandaȣage qui a receu le 1r les prædicateurs de levangile en la personne des RR. pp. fremin Bruyas et pierron qui apres la paix faite furent envoyies plénipotentiaires dans ces pais la, cest en ce village qu'on a baty la 1re chapelle cest ce village qui a donne un thresor a nostre miſsion en la personne d'une sauvagesse decedee depuis six ans en odeur de sainteté.

Lonnontagué par ses intrigues ordinaires entreprit de destruire nostre petite eglise par ses fourberies sous pretexte d embaſsade et ils deviendront les ministres denfer en semant de faux bruits; ils dirent bien du mal de la foy: ils exaggeroint le sort malheureux disoint-ils de nos chrestiens qui furent deslors a lepreuve et qui netant pas venus par entereſt ne se rendirent point a toutes ces raisons apparentes pour venir aux exemples particuliers i'en rapporte un cité dans la relation de 1671 et 1672 une femme onnontagué avoit un mary qui nestoit pas si fervent quelle et deux enfans une fille et un garçon. Le malheureux se laiſsa aller aux beaux discours de ces embaſsadeurs du diable, qui le prirent par son foible, cest a dire par la guerre ou il a esté depuis et par la boiſson qui luy a fait perdre le nez; ce sont les deux demons qui poſsedent les sauvages. nostre femme forte par lordre du p. miſsionnaire sen fut avec luy pour tascher de conserver son mary; mais ce malheureux auſsy tost quil fut au pais il la traitta si mal que les parens infidelles de cette femme chrestienne en eurent compaſsion et crurent quils estoint

there had his head crushed; and to the blood of the Reverend Father Brebeuf, which was shed by the aniés. It was also gandawage which 1st received the preachers of the gospel, in the persons of the Reverend fathers fremin, Bruyas, and pierron — who, after the conclusion of peace, were sent as plenipotentiaries to those countries. It was in that village that the 1st chapel was built; and that village has given a treasure to our mission, in the person of a savage woman who died, six years ago, in the odor of sanctity.

The onnontagué, with his usual plots, undertook to destroy our little church through his treacheries, under pretext of an embassy; and these men became ministers of hell by sowing false reports. They said much evil of the faith. They exaggerated the unhappy lot, as they said, of our christians, who were then on probation; but these, not having come for self-interest, did not surrender to all these apparent reasons. To come down to particular instances, I will report one that was mentioned in the relation of 1671 and 1672. An onnontagué woman had a husband who was not so fervent as she; and two children, a daughter and a son. The unhappy man allowed himself to be carried away by the fine speeches of those ambassadors of the devil; they took him on his weak side,— that is, by the war, where he has since been, and by drink, which has cost him the loss of his nose; these are the two demons who possess the savages. Our brave woman, by order of the missionary father, went away with her husband for the sake of trying to save him. But that wretched man, as soon as he was in their own country, treated her so ill that this christian woman's infidel kinsmen took compassion on her,

deshonores dans la personne de leur parente: ils menacerent cet ivrogne de mort: ce qui l'obligea a ne traitter pas sa femme si mal quil avoit fait; la pauvre femme qui apprehendoit de perdre sa foy plustost que la vie son mary la voulant la contraindre a renoncer a son baptesme, elle se resolut de labandonner, ce quelle fit lorsquil fut en guerre son petit garçon fut le premier a dire a sa mere: allons nous en retournons a la prairie; cest la aufsy ou ils ont vecu en paix: cette paix dela conscience a toufiours soutenu cette genereuse femme et ses enfans qui ont servy dexemple de sagefse a toutes les cabanes du village et ce qui est remarquable cest que la foy a tousiours emporté sur les regrets quils pouvoint avoir davoir beaucoup quitte au pais nayant pas trouvé les mesmes advantages temporels parmy le françois, quoyque quelques uns eufsent esté racheptés et tires du feu par les gens de la cabane de cette femme qui est une des principales d onnontague.

On peut voir par les registres et les papiers de baptesme que le diable se trompoit lui mesme parceque par ces commencements de persecution il ne faisoit quallumer le flambeau de la foy dans nos chrestiens, en les obligeant de seclaircir de plusieurs choses; et lamour de la charité en les unifsant de plus en plus à Dieu, dont ils sentoint avoir besoing. cest pour cela que des lors on vit des sauvages faire honte dans leglise a la mefse aux prieres aux plus entiens chrestiens: ils venoint deslors debien loing lhyver pour afsister aux ceremonies de la mefse de minuit ou de vendredy sainct; quelquefois on les a vu faire mesme l'adoration de la croix dans les bois

and believed that they were dishonored in the person of their kinswoman. They threatened this drunkard with death, which obliged him not to treat his wife so ill as he had done. The poor woman,— who dreaded more to lose her faith than her life,— as her husband tried to constrain her to renounce her baptism, resolved to forsake him, and did so while he was at war. Her little son was the first to say to his mother: "Let us go away; let us return to la prairie." There, accordingly, they have lived in peace; that peace of conscience has ever sustained this noble woman and her children, who have served as examples of right living to all the cabins of the village. And what is remarkable is, that the faith has always gained the day over the regrets which they might feel for having given up much in their own country, for they have not found the same temporal advantages among the french,—although some of these had been ransomed and drawn out of the fire by the people of this woman's cabin, which was one of the principal ones at onnontague.

One may see by the registers and baptismal records that the devil was himself deceived — because, through these beginnings of persecution, he only kindled the torch of the faith in our christians, by obliging them to become enlightened in various matters, and the love of charity, by uniting them more and more to God, of whom they felt they had need. That is why, from that time, we saw savages — in the church, at mass, and at prayers — cause shame to the oldest christians; they came from a great distance, in winter, to attend the ceremonies of midnight mass or of good friday. Sometimes they have even been seen to make the adoration of the cross in

comme on le sçait par le rapport des francois qui l'ont vu et y ont aſsisté. l'eglise estoit divisee en deux appartemens, l'un pour les françois et l autre pour les sauvages quoyque tout ne fuſt q'un des françois et des sauvages; comme on le voyoit dans les reſioüiſsances publiques les visites et les petits services quils se rendoint les uns aux autres.

Ce mélange donna pourtant occasion au demon de tenter les sauvages il se servit des françois qui traittoint avec les sauvages et voulut etablir cabaret a la prairie le monde y estant deſia aſsez nombreux; mais la divine providence se servit de lauctorite supreme laquelle se dementit ensuite, pour destruire ce demon, monsieur le comte de frontenak sceut bon gré au p. fremin de ce qu'il avoit fourny des farines pour le fort de Catarak8i etant ensuite venu a la prairie lesté il fit une ordonnance et deffense expreſse de traitter des boiſsons en y vrantes a la prairie; ainsy le demon fut etouffé dans son berceau.

1673

La miſsion crut notablement et a cru a proportion les annees suivantes cette multitude fut occasion a de plus grands maux comme nous verrons cy apres. Les sauvages s'estants instruits lesté au village alloint prescher nostre foy dans les bois lhyver faisant leur chaſse, les iroquois infidelles venant par hazard en chassant aux cabanages de nos nouveaux Chrestiens, admiroint le changement qui s'estoit fait en ces nouveaux apoſtres. Les femmes qui de tout temps sont appellées le sexe devot avoint plustost appris les prieres que les hommes et c'estoint elles

the woods, as we know by the report of the french who have seen and taken part in it. The church was divided into two apartments, one for the french, and the other for the savages — although the french and savages all acted as one body, as was seen in the public rejoicings, and in the visits and the little services that they rendered one another.

This mingling, however, gave occasion to the demon to tempt the savages; he employed the french who traded with them, and he sought to establish a tavern at la prairie, as the inhabitants were already quite numerous. But divine providence used the supreme authority — which afterward contradicted itself — to destroy this demon. Monsieur the count de frontenak was grateful to father fremin because he had furnished flour for the fort of Catarakwi. Subsequently coming to la prairie in the summer, he made an ordinance expressly prohibiting the trade in intoxicating drinks at la prairie; Thus the demon was stifled in the cradle.

1673.

The mission notably grew, and has grown proportionately in the years following. This multitude was the occasion for greater evils, as we shall see hereafter. The savages, having become instructed in summer at the village, went to preach our faith in the woods in winter, while pursuing their hunting. The infidel iroquois, coming by chance, while hunting about the cabins of our new Christians, admired the change which had occurred in these new apostles. The women, who from all time have been called the devout sex, had learned the prayers sooner than the men; and they were the ones who

qui les faisoint a haute voix dans le bois. une de celles la qui les fait encore a présent a leglise du sault les faisoit dans le bois durant lhyver ou son mary lavoit menee a la chaſse du costé de chambly, un fameux guerrier celebre chez les Anies, parcequil a défait la nation des loups, tomba heureusement dans la cabane de celle dont nous parlons: laquelle ne tomba alors dans linconvenient dans lequel tombent souvent les Sauvages; cest a dire le respect humain nayant egard a la bonne ou mauvaise disposition de leur hoſte elle faisoit tousiours les prieres: cet homme de guerre les ecouta et y prit plaisir en admirant le sens et les paroles: il y prit goust et les apprit par cœur en les entendant répeter, il disoit quelquefois: celuy qui vous enseigne a bien de lesprit; cela est bien trouve. mais on luy dit que ces prieres la etoint faites avant que les pp. miſsionnaires fussent au monde. ce discours luy en donna encore plus destime; il les apprit fort bien et ne quitta point ceux qui les luy avoint apprises. le primptemps suivant il vient au village de la prairie avec eux, il y fit comme eux, cest a dire que selon la louable coutume qui eſt icy et qui commença deslors, il fut a l'eglise ou avant dentrer dans la cabane ou aussy tost apres avoir laiſse son paquet. il recite ses prieres avec ses guides: cequi obligea le p. fremin a demander qui etoit cet homme la et dou il venoit et qui luy avoit appris les prieres; on luy depeint la qualité du personnage, ses sentimens et comme il avoit paſsé lhyver. le pere iugeant de lesprit ne trouva en luy q'un deffault; cest a dire quil nestoit pas marié et il ny avoit pas encore de

said them aloud in the woods. One of those women who still says them now in the church of the sault, said them during the winter in the woods,— whither her husband had taken her while hunting, in the direction of chambly. A famous warrior— celebrated among the Anies, because he defeated the nation of the loups — luckily happened to enter the cabin of her of whom we speak. She did not fall into the embarrassment into which the Savages often fall — that of human respect. Having no regard for the good or evil disposition of their guest, she always said her prayers. This warrior listened to them, and took pleasure therein, admiring their meaning and words. He had a relish for them, and learned them by heart, through hearing them repeated. He sometimes said: "The one who teaches you has much sense; that is well put." But they told him that those prayers were made before the missionary fathers were in the world. This remark still more increased his esteem for them; he learned them very well, and did not leave those who had taught them to him. In the following spring he came with that family to the village of la prairie. He did there like them,— that is, according to the praiseworthy custom which prevails here, and which began at that time, he went to church either before entering the cabin, or immediately after laying down his bundle. He recited his prayers with his guides; that obliged father fremin to ask who that man was, and whence he came, and who had taught him the prayers. They described to him the rank of this person, his thoughts, and how he had spent the winter. The father, judging of his intelligence, found in him only one failing; he was not married,

filles a luy presenter, il luy dit donc en partie pour sonder cet esprit d'aller au pais et de mener son camarade aufsy, d'y choisir celle qui leur plairoit davantage et de revenir et quil seroit baptisé, cette proposition ne deplut pas a nostre homme: lequel adioute quil retourneroit et quil feroit voix sil avoit du credit. il sen retourne il parle en secret a plusieurs il choisit une femme: ayant gaigne beaucoup de personnes il arrete le iour de départ general; le soir venu il fait eclatter laffaire et il dit adieu a haute voix en plein village; et ordonne a ses gens defaire leur paquet un pere mesme se ioint avec eux pour les emmener; la qualite le zele et lesprit de Dieu quil pofsedoit ferma la bouche a tous les entiens qui enragoint dans leur cœur voyant une telle hardiefse et ne sachant a qui sen prendre; ils eufsent fait aufsy tost cafser la tefte a un autre qui auroit eu moin dauthorité cet adieu acheve, on voit partir une quarantaine de personnes hommes femmes et enfans, qui quittent leur patrie pour venir se faire chrestiens a montreal ce premier afsault donne a l'infidelité a de peuple le pais d'anié car il reufsit si bien que depuis ce temps la, on est descendu des iroquois pour venir demeurer a la prairie en grandes trouppes et en moins de Sept ans, les guerriers d'Anié sont devenus plus nombreux a montreal quils ne sont au pais, cela fait enrager et les entiens des villages et les flammants de manate et d'orange 200 personnes furent ainsy en peu de temps adioustees au nombre des chrestiens de la prairie en moins dun an ou deux cela resiouit fort les françois qui commencerent a sadonner tout de bon a la traitte et fe servants

le pere Boniface

and there were as yet no maids to offer him. He then told him, partly to sound this mind, that he should go to his own country, taking his comrade also, and there choose her who should please him most, and come back; and that he would be baptized. This proposition did not displease our man, who added that he would return, and would show whether he had any influence. He goes back; he speaks to many in secret, and chooses a wife. Having gained many persons, he sets the day for the general departure. When evening comes, he divulges the matter, and in a loud voice bids farewell in the midst of the village, and orders his people to pack their bundles. A father even joins them to lead them away. The rank, the zeal, and the spirit of God which this man possessed shut the mouths of all the elders, who were in their hearts enraged at seeing such boldness and not knowing whom to blame. They would at once have broken the head of another man, who had less authority. This farewell being finished, about forty persons are seen to depart,— men, women, and children,— leaving their fatherland to come to make themselves christians at montreal. This first shock given to infidelity has depopulated the country of anié; for it succeeded so well that, from that time, people have come down from the iroquois in great bands, in order to live at la prairie; and in less than Seven years the warriors of Anié have become more numerous at montreal than they are in their own country. That enrages both the elders of the villages and the flemings of manate and orange. In a short time, less than a year or two, 200 persons were thus added to the number of the christians of

Father Boniface.

de la mauvaise volonte de monsieur le compte de frontenak qui avoit changé depuis lan paſsé ils introduisirent la boiſson a la derobée a la prairie un surtout plus hardy que les autres mit le bouchon dans le village mesme; mais l'addresse du p. fremin et la fermeté desprit accompaignée de son zele arreta le cours de ce malheureux commerce et sauva son troupeau des flots de la mer rouge qui lalloit engloutir; ce fut en cette occasion que les capitaines firent voir ce quils estoint en combattant le vice de l'yvrognerie quils avoint abandonne au pais pour ceux qui en faisoint leur Dieu.

Ce monstre abbatu fut suivy d'un autre il y avoit dans ce grand nombre de Sauvages trois differentes nations bien nombreuses agniers hurons et onontagues; on crut quil falloit donner a chacune son chef on saſsembla donc pour cela; mais la diſsention se mit dans une partie les hurons furent longtemps en deliberation les agniers et les onnontagues eurent auſsy tost fait leur choix enfin les hurons piqués au ieu se separerent et furent faire une nouvelle miſsion au dela dela rivière, cette separation fut rude et na pas laiſse durant quelque temps de tenir les esprits en desunion mais enfin trouvans partout la mesme foy et le mesme evangile et surtout lunion qui est entre tous les miſsionnaires du canada a rompu les efforts du demon encore une secondefois.

Dieu affligea luy mesme cette miſsion en luy enlevant son appuy dans la personne de Catherine Gandeacteua illustre en vertu dont la memoire est encore en benediction a la prairie 12 [ans] apres sa mort cestoit vrayment une grande affliction, parceque les

la prairie. That greatly rejoiced the french, who began to apply themselves in good earnest to the trade; and — availing themselves of the ill will of monsieur the count de frontenak, whose feelings had altered during the past year — by stealth they introduced drink at la prairie. One especially, bolder than the others, located a tavern in the village itself. But the adroitness and the firmness of character of father fremin, together with his zeal, checked the progress of this wretched traffic, and saved his flock from the waves of the red sea which were likely to swallow it up. It was on this occasion that the captains showed what they were by combating the vice of drunkenness, — which they had abandoned in their own country to those who made of it their God.

This monster, being felled, was followed by another. In this great number of Savages, there were three different nations, very numerous — agniers, hurons, and onontagues; and we regarded it as necessary to give to each one its own chief. They then assembled for that purpose, but dissension arose in one faction. The hurons were long in consultation; the agniers and the onnontagues had immediately made their choice. Finally the hurons, being piqued in the contest, separated themselves, and went to start a new mission beyond the river. This separation was painful, and did not fail to keep their minds at variance for some time; but finally, their finding everywhere the same faith and the same gospel, and especially the union which prevails among all the missionaries in canada, for a second time thwarted the efforts of the demon.

God himself afflicted this mission by taking from it its support in the person of Catherine Gandeac-

pauvres perdirent alors leur mere les chrestiens leur exemple les françois et les sauvages leur bien aimée; on fera un recit de ſes vertus qui font dire a tout le monde que celle la est au ciel elle a laiſse la chapelle heritiere des ornemens de sa ieuneſse qui sont devenus pretieux par la consecration quelle en afait de son vivant et par la multitude d autres presens quon voit attachés aux poutres de la chapelle et au devant d autel quils ont attire les annees suivantes.

Cette mort donna occasion a une louable coutume qui regne dans la miſsion a present on ne doute pas que les sauvages nayent en du temps de leur infidelité plusieurs superstitions dans leurs enterremens; comme dans toute autre chose, le royaume de Dieu sestabliſsant a la prairie nostre seigneur donna la pensée au mary de la deffuncte Catherine de faire une proposition: ce pauvre affligé voyant sa femme desesperée fit un festin a ses amis et leur tient ce discours, autrefois avant que nous fuſsions chrestiens nous [nous] servions de superstitions pour guerir nos malades et les malades nous iettoint dans la derniere affliction, maintenant que nous prions nous invoquons le nom de Jesus pour leur guerison. sils meurent nous nous consolans dans lesperance deles voir au ciel disons donc nostre chapelet pour lagonisante avant que de manger.

Le mesme apres la mort de sa femme se comporta en parfait chrestien La coutume des Sauvages est de donner tous les biens du deffunct a leurs parens et a leurs amis pour pleurer leur mort et denterrer avec eux une partie de ce qu'ils ont eu durant leur

teua, illustrious in virtue, whose memory is still blessed at la prairie, 12 years after her death. It was truly a great affliction, because the poor then lost their mother, the christians their example, the french and the savages their well-beloved. A narrative is to be made of her virtues, which cause every one to say that she is in heaven. She has left the chapel heir to the ornaments of her youth, which have become precious through the consecration that she made of them during her lifetime, and through the multitude of other presents — which one sees attached to the beams of the chapel and to the frontal — which they have attracted in the years following.

This death gave occasion to a praiseworthy custom which now prevails in the mission. There is no doubt that the savages, in the time of their infidelity, had many superstitions in their burials, as in everything else. The kingdom of God becoming established at la prairie, our lord inspired the husband of the deceased Catherine to make a proposition. This poor afflicted man, seeing his wife despaired of, made a feast to his friends, and addressed them as follows: "Formerly, before we were christians, we employed superstitions to cure our sick, and sicknesses cast us into the utmost affliction. Now that we pray, we invoke the name of Jesus for their cure. If they die, we console ourselves in the hope of seeing them in heaven. Let us then say our rosary for the dying woman before we eat."

The same man, after his wife's death, behaved like a perfect christian. It is the custom of the Savages to give all the goods of the deceased to their relatives and friends, in order to bewail their death, and to bury with them a portion of what they owned

vie et de dreſser des tombeaux et peindre des bêtes et des oiseaux quils appellent genies ou maiſtres de la vie; mais le mary de nostre deffuncte en qualite de premier capitaine aſsembla le conseil des entiens et leur dit quil ne falloit plus garder leurs premieres coutumes, qui ne profitoint de rien a leurs morts que pour luy sa pensee estoit de parer le corps de la deffuncte de ce quelle avoit deplus pretieux, puis quelle devoit resusciter un iour, et d'employer le reste de ce qui luy avoit appartenu a faire l aumosne aux pauvres, cette pensee fut suivie d'un chacun et elle est devenüe, comme une loy quils ont observée depuis exactement l ayant mesme blasmé d'avoir couvert le corps de sa femme ils ne l'ont pas imite en cela, mais donnent aux pauvres les habits les plus pretieux et couvrent le corps de leurs habits ordinaires disant que les deffuncts aimeront mieux qu'on faſse prier Dieu pour eux de leur propres richeſses; en loccasion dont nous parlons on distribua aux pauvres en tout trois cents livres et en faisant cette louable distribution on disoit priez pour la deffuncte.

1674

Nota qua succeſsion de temps ces sortes de mariages ont este pris par les sauvages comme concubinage car un mary

Cette annee fut heureuſe pour la miſsion; parcequ'on y establit solidement les mariages de la maniere quils se font dans toute leglise, quelques uns qui estoint maries de la maniere que les Sauvages ſe marient, nont point d'autres ceremonies que celle du bapteſme dans lequels ils dirent quils ne quitteroint jamais leurs femmes on [n']avoit pas encore establi les ceremonies du mariage mais les Sauvages

during their life; and to set up tombs, and paint thereon beasts and birds which they call spirits or masters of life. But the husband of our deceased woman, in his capacity of first captain, assembled the council of the elders and told them that their former customs must no longer be observed, as these were of no profit to their dead. He said that, as for him, his purpose was to adorn the dead woman's body with her most precious goods, since she was to rise again some day; and to employ the rest of what had belonged to her in giving alms to the poor. This opinion was seconded by each one; and it has become a sort of law, which they have since scrupulously observed. They even blamed him for covering his wife's body. They have not imitated him in that, but give the most precious clothes to the poor, and cover the body with their ordinary clothes,—saying that the deceased will prefer to have prayers said for them out of their own riches. On the occasion of which we speak, they distributed to the poor three hundred livres, in all; and, while making this praiseworthy distribution, they said, "Pray for the dead woman."

1674.

This year was a blessed one for the mission, because marriages in it were securely established, in the manner in which they are solemnized throughout the church. Some who had been married in the Savage fashion had no other ceremonies than that of baptism, at which they said that they would never leave their wives. The marriage ceremonies had not yet been established; but the Savages on becoming more instructed and better trained, were

Nota *that, in the course of time, marriages of this sort were esteemed as concubinage by the savages; for, a*

et une femme ne pouvanſ faccorder une sauvageſse aagee leur dit quils estoient ensemble comme des gens qui pechent parcequon ne leur avoit iette de leau beniſte en les mariant

estants plus instruits et plus accoutumes, nont plus esté maries quen face d'eglise; et Dieu a donné une si grande benediction que jusques icy ça esté une chose bien rare que le divorce et celuy qui la fait eſt en abomination il y a bien ving ans que la miſsion est fondee et on ne trouveroit pas ving personnes qui ayent quitté leurs femmes, et ceux qui les ont quittées sont tousiours retournés apres quelques annees mourir au village on n apporte pour raison de cet etat ou sont les sauvages que la puiſsance de Dieu qui peut affermir des esprits plus legers que le vent et la plume: ceſt a dire esprits de sauvages quoy que les annees paſsées on ayt fait plusieurs mariages les papiers de mariages en marquent davantage cette annee; que si Dieu a permis que quelques uns ayent fauſse leur parole, ce n'a esté que pour nous faire voir de ieunes femmes vivre seules comme des anges et faciliter a plusieurs par la le chemin a la virginite perpetuelle comme il est arrivé a deux qui l'ont portée depuis peu dans le ciel comme il est marque les annees suivantes.

1675

Cet accroiſsement de la foy et de la vertu des sauvages faisoit croire quils estoint auſsy propres pour le christianisme que les autres peuples de la terre on avoit ietté il y a quatre ans les semences d une devotion qui est grande en ce pais quon appelle la saincte famille. Le p. pierçon avoit donne des chapelets de la S^te^ famille a quelques personnes d'elite, la premiere fut catherine Gandeakteüa mais il n'en avoit pas fait l'explication, ce qui donna occasion aux sauvages de la demander dautant plus

married only according to the rites of the church. And God has given so great a blessing that divorce has thus far been a very infrequent occurrence, and the one who has effected it is held in abomination. It is fully twenty years since the mission was founded, and one would not find twenty husbands who have left their wives; and those who have left them have always returned, after some years, to die in the village. For this condition in which the savages are, no reason is adduced save the power of God, who can strengthen minds lighter than wind and down — for such are the minds of savages. Although many marriages have occurred in past years, the marriage records indicate still more this year. But if God has allowed some to break their word, it has been only to show us young women living alone like angels, and thereby facilitating for many the way to perpetual virginity. This has happened in the case of two who have lately carried it to heaven — as is noted in the following years.

husband and a wife being unable to agree, an old savage woman told them that they lived together like people who sin, because no holy water had been sprinkled on them at their marriage.

1675.

This increase of faith and virtue among the savages led to the belief that they were just as fit for christianity as are the other peoples of the earth. There had been sown, four years ago, the seeds of a devotion which is great in this country; they call it "the holy family." Father pierçon had given rosaries of the Holy family to some chosen persons — the first was catherine Gandeakteua; but he had not made the explanation thereof. This gave occasion to the savages to ask for it the more urgently, because they knew that it had been taught to the savages of Lorette. Father fremin, judging

instamment quils scavoint qu'on lavoit enseigne aux sauvages de Lorette. Le p. fremin iugeant que si on faisoit un choix de gens des plus fervents la multitude ne nuiroit pas a la mifsion; etablit la S^te^ famille laquelle commença a avoir quelque eclat cette année parceque les années precedentes cestoit une petite assemblee mais le nombre de ces personnes choisies augmenta avec le nombre des chrestiens et de la mifsion. Cette année fut la derniere d un jeune homme nommé martin Skandegorthaksen aage de ving decede en predestine dans les bois: on fera un recit de cette mort.

1676

Cest une merveille de voir lestat de la mifsion etant si nouvelle que les sauvages navoient point encore entendu parler de la confirmation que seront ils donc quand le s esprit sera descendu sur eux, comme il le fera cette annee monseigneur l'evesque de quebek qui avoit conferé dans son eglise cathedrale le baptesme aux six premiers personnes de la mifsion vient achever son ouvrage au mois de may: La narration est bien aulong dans la relation de 1672. Lestime queles Sauvages faisoit dela personne qui touche de plus pres nostre Seigneur parmy celles de tous les prestres marquoit le fonds de leur ame; lorsquils scurent que M^gr^ arrivoit a la prairie ils firent sur leau un echafaut pour debarquer commodement; ils avoint bordé le chemin de branchages et lallée se terminoit a un throsne pratiqué avec du gason et de la verdure ou M^gr^ ayant pris place il reçu les complimens que les capitaines luy firent le landemain dela pentecoste qui se celebroit alors fut un temps

that, if a selection were made of the most fervent people, the multitude would not be injurious to the mission, established the Holy family. This association began only this year to have some luster, because in the preceding years it was but a small assembly; but the number of these chosen persons increased with the number of the christians and with the mission. This year was the last for a young man named martin Skandegorthaksen, aged twenty years; he died in the woods as one predestined. An account of this death will be given.

1676.

It is a wonder to see the state of the mission when it was so new that the savages had not yet heard confirmation mentioned; what will they then be when the holy ghost shall have descended upon them, as will be the case this year! Monseigneur the bishop of quebek, who in his cathedral church had conferred baptism on the first six persons of the mission, came to complete his work in the month of may. The account of it is given at length in the relation of 1672.[12] The esteem in which the Savages held the person who, among all the priests, most nearly approaches our Lord, marked the depth of their feelings. When they knew that Monseigneur was coming to la prairie, they made a staging at the water's edge, that he might conveniently land. They had lined the way with branches of trees, and the avenue ended at a throne constructed of sod and verdure. Monseigneur, having taken his place thereon, received the compliments offered him by the captains. The day after pentecost, which was then being celebrated, was a favorable time for bestowing

favorable pour donner la confirmation quil confera a plus de quatre ving sauvages et dans lespace de trois annees il en confirma plus de deux cens. ce sacrement a produit merveilleusement son effect: le demon redoubla ses efforts pour ruiner la miſsion sattaquant tant aux particuliers quau public. Le dogique fut attaque le premier par une perte quil fit d'un de ses enfans nomme Alexis lexemple de tous les enfans de cette miſsion il estoit aage de six ans aimé et careſsé de tout le monde d'un naturel riche et porté à la devotion. cette perte ietta ses parens dans une affliction mortelle, ils se consolerent pourtant offrant leur enfant a Dieu.

La pauvreté est non pas un fleau de la miſsion; mais une annexe qui la châtie de temps en temps elle estoit si grande l année paſsé et cette annee elle a continué de telle sorte quelle a obligé la miſsion a quitter la terre de la prairie pour en aller chercher une a cinq quarts de lieüe plus haut nommee le sault S^{t} Louis ou de S^{t} Xavier du tiltre de la miſsion. Nostre Seigneur veut aſseurement honnorer sa pauvrete dans celle des Sauvages; car cest une compaigne qui les suit partout ils ne demandent pas aussy d'en estre delivrès comme des autres tentations de la vie parcequelle augmente leur merite, quoyquil en soit cest la raison qui obligea la miſsion de faire transmigration laquelle se fit il y a neuf ans au mois de juillet, cela ne sest pas fait sans beaucoup de peine, les miſsionnaires navoint pourtout logement quun mechant logis et pour chapelle une cabane decorce dans laquelle le superieur de la miſsion logeoit dans un coing pratique pour cela; mais Dieu recompensoit et les p.p. et les enfants des graces abondantes quil

confirmation, which he conferred on more than eighty savages; and in the space of three years he confirmed more than two hundred. This sacrament exerted its effect wonderfully. The demon increased his efforts to ruin the mission, attacking both individuals and the public. The dogique was the first one attacked, in the loss of one of his children, named Alexis — a pattern to all the children of that mission. He was six years old, beloved and caressed by all the people, of a generous nature, and given to devotion. This loss threw his parents into a mortal affliction; they consoled themselves, however, by offering their child to God.

Poverty is not a scourge of the mission, but an adjunct which chastens it from time to time. It was so great last year, and has continued in such a way this year, that it obliged the mission to leave the land of la prairie for the purpose of seeking one a league and a quarter higher up, named the sault St. Louis, or that of St. Xavier, from the appellation of the mission. Our Lord assuredly wishes to honor his poverty in that of the Savages; for it is a companion which follows them everywhere. Neither do they ask to be delivered from it, as from the other temptations of life, because it increases their merit. Be this as it may, it is the reason which obliged the mission to change its abode,— which occurred nine years ago, in the month of july. This was not accomplished without a great deal of trouble. The missionaries had no other accommodation than a sorry lodge, and for chapel a cabin of bark, in which the superior of the mission dwelt in a corner arranged for the purpose. But God rewarded both the fathers and the children with the abundant favors

versoit sur les uns et surles autres, on commença lesté a batir une chapelle de soixante pieds qui fut achevée l automne d'apres. Cette chapelle fut besnite avec ceremonie et devient illustre par les graces que Dieu a versé sur ceux qui alloint prier Dieu dedans.

1677

on commenca a cognoistre que le lieu et les personnes ne contribuoint point a la ferveur des sauvages lesquels estants seuls separes des françois ne furent pas moins chrestiens et mesme le furent davantage au Sault quils n avoint esté a la prairie. La relation qu'on a fait et qui en parle iusques a 1679 fait voir que les choses se reglerent delle mesme chacun ayant desir de bien faire, les reglamens de ce temps la [sont] pour les prieres des iours ouvriers et des iours de festes tant celles des grands que des enfans les chants les procesions les saluts la pratique des sacremens les mariages les divers états des mariés des veuves et des vierges et tout le reste en quoy la mision s est reglee comme la plus belle paroisse de france; la loy contre la boison s'y gardoit ausy comme on le pourra voir dans son traitte particulier.

Cette annee sera remarquable par un celebre present qui fut envoyé de lorette au Sault, cestoit un collier exhortatif qui addressoit la voix des Loretains a ceux du Sault, pour leur faire prendre la foy tout de bon, pour leur faire batir une chapelle au plustost: et il les exhortoit aussy a combattre les differens demons qui coniuroint la ruine de lune et l autre mision ce collier fut ausy tost attaché a une des poutres de la chapelle qui repond audesus de l autel affin

which he poured upon them both. In the summer, they began to build a chapel sixty feet long, which was finished in the following autumn. This chapel was solemnly blessed, and is becoming illustrious through the favors which God has poured upon those who went to pray to God therein.

1677.

It began to be apparent that place and persons did not contribute to the fervor of the savages, who, although alone and separated from the french, were not less christian — aye, were even more so — at the Sault than they had been at la prairie. The relation which has been composed, which speaks of them as late as 1679, shows that matters adjusted themselves without interference, each one having a desire to comply fully with the regulations for that time as regards prayers for working-days and feast-days, for both adults and children; the hymns, processions, and benedictions; observance of the sacraments; marriages, the different states of marriage, widowhood, and virginity; and everything else,— wherein the mission was ordered like the finest parish of france. The law against liquor was also observed in it, as may be seen in the special account of it.

This year will be remarkable for a celebrated present which was sent from lorette to the Sault. It was a hortatory collar which conveyed the voice of the Lorette people to those of the Sault, encouraging them to accept the faith in good earnest, and to build a chapel as soon as possible; and it also exhorted them to combat the various demons who conspired for the ruin of both missions. This collar was at once attached to one of the beams of the chapel,

quon le regardast touſiours et qu'on ecoutast cette voix.

Le demon qui navoit pu rien gaigner sur lesprit des sauvages en les attaquant ouvertement usa de pernitieuses intrigues pour la faire succomber Monsieur le comte de frontenak sollicite pour des esprits envenimes prit resolution d'empescher de bastir une chapelle et ny reuſsit pas. il se resolut dempescher qu'on aggrandist les champs des sauvages, et il empeſcha en effect quon ne leur donnast dela terre audeſsus du sault, il usa sovent de menaces demprisonnement et autres en un mot il eust voulu quil ny eust pas eu de miſsion. Les iroquois firent auſsy tout ce quils purent pour affamer le village du Sault y paſsant en troupe apres leur chaſse et apres avoir mangé bien du bled en emportoint beaucoup pour leur provision ce qui faisoit voir que la terre en produisoit beaucoup. mais le nombre des paſsans qui alloit par esté a trois ou quatre cents personnes laiſsoit le village depourveu l hyver et au temps des semances: le succes qu'on se promettoit de tout cela ne fut pas tel quon l'eust souhaitté carnous voyons en effect que le village a beaucoup augmenté: la pauvreté et la famine nestant qune épreuve qui rend une partie des sauvages plus menages, et le christianisme du sault independant de tous ces differens evenemens: la ferveur quils ont eu dans leur disette a gaigné et attiré icy plusieurs personnes de leurs parens.

1678.

Les forces de l'enfer estant ainsy dechaisnées contre la miſsion Dieu inspira a plusieurs de nos

which is above the top of the altar, so that the people might always behold it and hear that voice.

The demon, who had been able to gain nothing over the minds of the savages by attacking them openly, used pernicious intrigues to make them yield. Monsieur the count de frontenak, urged by certain malignant natures, resolved to prevent the building of a chapel, but did not succeed therein. He resolved to prevent an extension of the savages' fields, and actually prevented any land from being given to them above the sault. He often used threats of imprisonment, and other menaces; in a word, he would have been glad if there had been no mission. The iroquois also did all that they could to starve out the village of the Sault, going thither in a troop after their hunt; and, after having eaten much corn, they carried off a great deal for their provision — which showed that the soil there yielded much. But the number of transient dwellers, who in summer amounted to three or four hundred persons, left the village destitute in winter and at planting time. The result which was expected from all that was not such as was desired; for we actually see that the village has greatly increased,— poverty and famine being only a trial which renders a part of the savages more economical, and the christianity of the sault independent of all these various events. The fervor which they showed in their dearth has won and drawn hither many persons among their kinsmen.

1678.

The forces of hell being thus unchained against the mission, God inspired several of our new christians

nouveaux chrestiens daller faire une guerre ouverte aux vices dans leur propre pais a lexemple du jeune skandegorthaksen lequel il ya trois ans fut aux anies expres pour tirer de l'ivrognerie son camarade; celuy qu'on appelle le grand Anie leur ayant rompu la digue que les entiens opposoient a lestablisement qui se faisoit au Sault. mais ie puis dire que le plus celebre voyage fut celuy dela poudre chaude capitaine des onneiouts qui demeurent au Sault et de ses deux camarades; ce capitaine baptisé depuis peu voulant aller a onneiȣt passa par les aniés ou estant arrivé tous les entiens le furent saluer. Ce nouveau fidelle ne leur dit d autres nouvelles que celles dela foy. cequi surprit fort l'assemblee qui le laissa discourir les entiens se retirerent plusieurs du village resterent pourtant et entendirent ce que cet homme avoit a dire, et apres tout ayant presché partout enson chemin, il ne receut que des iniures; il ne laisa pas d'en ebranler plusieurs; parce quil a une eloquence naturelle fort agreable; cest principalement depuis ce temps la qu'on a vu descendre plusieurs personnes expres pour rester au sault, ces nouveaux apostres ont si bien reusy quon peut voir par les papiers des baptesmes le nombre des personnes quils ont gaigné a Dieu avant qu'aucun sauvage eust pris ainsy la liberté de prescher levangile, on baptisoit au Sault pour le plus dissept personnes paran; mais depuis que les sauvages sont alles eux mesmes au pais pour convertir les autres on compte par an les baptesmes a soixantaines qui sont les baptesmes d'adultes mais le plus grand effect qua produit cette prædication est denous avoir acquit un thresor que nous gardons

to go to make open war upon vice in their own country, after the example of the young skandegorthaksen, who three years before had gone to the anies expressly to rescue his comrade from drunkenness; for the one whom they call "the great Anie"[13] had broken down for them the dike which the elders were opposing to the establishment which was being formed at the Sault. But I may say that the most celebrated journey was that of la poudre chaude ["hot powder"], captain of the onneiouts who live at the Sault, and of his two comrades. This captain, recently baptized, wishing to go to onneiout, passed through the anies. When he arrived there, all the elders went to greet him. This new convert told them no other tidings than those of the faith. This greatly surprised the assembly, which allowed him to speak. The elders withdrew; many people of the village remained, however, and heard what this man had to say. And after all, having preached everywhere on his way, he received nothing but insults. He nevertheless stirred up many people, because he has a very agreeable natural eloquence. It has been chiefly since that time that many persons have been seen to come down expressly to remain at the sault. These new apostles have succeeded so well that one may see, by the records of baptisms, the number of persons whom they have gained to God. Before any savage had thus taken the liberty to preach the gospel, they used to baptize at the Sault seventeen persons, at most, in a year; but since the savages themselves go to their country to convert the others, the baptisms are yearly reckoned by sixties—and these are baptisms of adults. But the greatest effect which this preaching has produced

cherement dans nostre eglise scavoir le corps dune vertueuse fille qui est morte icy en odeur de saincteté comme nous dirons. Cet année durant lesté trois de nos sauvages que nous venons denommer lembarquerent dans leur canot. Sa vie est escrite aſsez amplement tout le bruit que lenfer faisoit par la bouche des entiens qui declamoint perpetuellement dans leurs conseils contre la miſsion du Sault, et tout le bruit que levangile faisoit parla bouche des prædicateurs je veux dire de nos sauvages chrestiens produisoit dans lesprit de ceux qui ecoutoint ainsy parler depart et dautres le desir de voir eux mesmes ce qu'on faisoit au Sault et layant veu ils commencoient a s'y plaire ainsy Dieu semoit en eux les graces deſa vocation; quelques uns s'arrestoint d abord dautres retournoint ensuite et l'enfer perdoit toutes les annees ses entiennes conquestes.

Les puiſsances de l'enfer pouſserent la rage plus loing; elles entreprirent de sapper la miſsion dans ses fondemens; elle ne fut etablie que pour vaincre la boiſson: elle ne s eſt soutenue que par la destruction de la boiſson; elle ne continüe qu'en combattant la boiſson: plusieurs françois appuyes de l authorité de monsieur de frontenak entreprirent de tenir cabaret a la prairie qui est l entienne demeure des sauvages qui est a present une paroiſse a cinq quarts de lieüe du sault: quatre ou cinq particuliers estant echauffez pour le cabaret, une cinquantaine de paroiſsiens firent une requête; la requete ayant esté mal recue de M^{r} de frontenak les requerants condamnés a l'amande on appelle de M^{r} de frontenak a M^{r}. de frontenak mesme lequel avoit deffendu par son ordonnance de quatre

is to have acquired for us a treasure which we keep preciously in our church — the body of a virtuous maiden, who died here in the odor of sanctity, as we shall tell. This year, during the summer, three of our savages, whom we have just mentioned, put it on board their canoe.[14] Her life is very fully described. All the noise which hell made by the mouths of the elders, — who perpetually declaimed in their councils against the mission of the Sault, — and all the noise which the gospel made by the mouths of the preachers, — namely, of our christian savages, — produced in those who thus heard utterances on both sides the desire to see for themselves what was being done at the Sault; and having seen it, they began to take pleasure therein. Thus God was sowing in them the graces of his calling. Some at once settled down, others afterward returned, and hell was every year losing its former conquests.

The powers of hell pushed their madness farther — they undertook to undermine the mission in its foundations. It was established only for the sake of overcoming intemperance; it has maintained itself only through the destruction of that vice; it has continued only by fighting liquor. Several frenchmen, supported by the authority of monsieur de frontenak, undertook to keep a tavern at la prairie, the former abode of the savages, — now a parish a league and a quarter from the sault. Four or five private persons being eager for the tavern, about fifty parishioners sent in a petition. The petition having been ill received by Monsieur de frontenak, and the petitioners condemned to a fine, they appealed from Monsieur de frontenak to Monsieur de frontenak himself, — who had forbidden, by his ordinance of

ans revolus les cabarets et la boiſson quon vouloit traitter aux sauvages. cet appel donna au demon une partie de cequil demandoit parcequil fut permis de tenir cabaret a la prairie; mais en faict il fut deffendu de traitter dela boiſson aux Sauvages du Sault cequi a touſiours continué iusques a quil y ait eu des troupes; il sest donné de temps en temps plusieurs batailles et plusieurs aſsaults contre la boiſson et les chefs de la miſsion ont touſiours seconde les miſsionnaires et ont tenu le bon party: cette contradiction a fait dire a des personnes bien eclairees que les tentations que les nouveaux chrestiens de lamerique souffroint correspondoint aux persecutions dela primitive Eglise: nostre eglise a eu en cela ses martyrs et ses renegats avec quelque proportion commeon le verra dans lecrit de livrognerie confondüe.

L impurete n'est pas si pernitieuse parcequ'oste la boiſson de chez les iroquois on oste mille peches dimpurité dont ils navoint point connaiſsance avant l'etabliſsement des boiſsons: ils gardent entreeux les degres d'affinite entre parents il ne se fait pas de mal chez eux, ou sil s en fait les delinquants sont en abomination; on a mesme vu des filles garder virginité pour le moins elles nestoint ny mariées ny tachées du vice de la chair et une est morte sans avoir voulu se marier et on tenoit quelle navoit iamais fait mal et est morte en cet etat sans baptesme quoyquil en soit il y a dumoins chez les iroquois comparés aux brutalités de la chair qui regnent chez les outaȣaks et autres sauvages. ce monstre pourtant appuyé de lexces des boiſsons a tout perdu au pais des iroquois dans ces derniers temps et a taché de tout perdre

four years ago, taverns and the liquor which these men desired to barter with the savages. This appeal gave the demon a part of what he asked, because permission was granted to keep a tavern at la prairie; but, in fact, trade in liquor with the Savages of the Sault was forbidden,—which regulation has always continued, until troops were there. Several battles have occurred, from time to time, and various assaults against drink; and the chiefs of the mission have always aided the missionaries and have taken the good side. This conflicting state of affairs has caused very enlightened persons to say that the temptations which the new christians of america suffered corresponded to the persecutions of the primitive Church. Our church has in that respect had its martyrs and its renegades, in some proportion, as will be seen in the pamphlet entitled "drunkenness confounded."

Impurity is not so pernicious, because, when drink is removed from among the iroquois, one removes a thousand sins of impurity of which they had no knowledge before the introduction of liquor. They observe among themselves the degrees of affinity between relatives; no wrong-doing occurs between them; or, if any does occur, the delinquents are held in abomination. We have even seen maidens observing virginity,—at least, they were neither married nor tainted with the vice of the flesh; One even died without having desired to marry, and it was held that she had never done wrong, and had died in that state without baptism. However this may be, there is at least among the iroquois nothing comparable to the brutalities of the flesh which prevail among the outawaks and other

dans cette miſsion par les separations des marys et des femmes et par l'infirmite de nature qui est plus grande dans la jeuneſse sauvage que dans toute autre espece d hommes. il na pas reuſsy ce monstre et il a este combattu et vaincu par plusieurs: on a vu des filles refuser genereusement des hardes de l'argent et autres choses de prix qu'on leur offroit pour conſentir un mal: on en a vu quelques unes trainees dans des magazins ou on les mettoit a choix resister et menacer de s ecrier si on ne desistoit on en connoist qui ont resisté des années entieres a des poursuites deshonnetes, onenavu donner des coups de point parle nez et couvrir de honte et de sang le visage des demons incarnes qui les venoint tenter, on en a vu qui se sont defigurées en se coupant les cheveux qui est le principal ornement des sauvagesses; on en a vu rapporter au miſsionnaire les presens quon leur avoit fait a mauvais deſsein; et cest parmy ces contradictions que celles qui avoint peché avant leur baptesme ont purifie leur ame et que celles qui sont nées dans le village on[t] succé la pudeur avec le laict de leur mere chrestienne. Il y en a desia plusieurs qui ont portes leur virginité dans le ciel qui n estoint que de treise quatorse quinze ou ving ans plusieurs vivent encore qui ayant souvent refusé de bons partis pour le mariage passent l'aage nubile et donnent a Dieu leur corps et leur ame dans une grande pauvrete et shabillent d aumosne. cet esprit a reuny cette annee toutes ces personnes qui sont au nombre de treise, elles ont pour fin la plus haute perfection. elles s'assemblent et une fait une petite exhortation ou bien elles se disent leur fautes;

savages. This monster, however, upheld by excess in drinks, has ruined everything in the country of the iroquois in these recent years, and has endeavored to ruin everything in this mission through separations of husbands and wives, and through the infirmity of nature — which is greater in the savage youth than in any other class of men. This monster did not succeed, and has been combated and vanquished by many. We have known of girls bravely refusing clothes, money, and other things of value, which were offered them if they would consent to do wrong. Some have been seen dragged into warehouses, where they were put to a choice, but resisting and threatening to cry out if the men did not desist. Some are known who have during whole years resisted indecent pursuits. Some have been seen striking blows upon the nose, and covering with shame and blood the faces of the incarnate demons who came to tempt them. Some have been known to disfigure themselves by cutting off their hair, which is the principal ornament of the savage girls; and they have been known to carry back to the missionary the presents which had been offered them with evil designs. It is amid such conflicts that those who had sinned before their baptism have purified their souls, and that those who have been born in the village have sucked modesty with their christian mothers' milk. There are already several who have carried their virginity to heaven, who were but thirteen, fourteen, fifteen, or twenty years old. Several are still living who, having often refused good offers in marriage, pass the marriageable age, and give to God their bodies and their souls in great poverty, and clothe themselves by alms. This

elles font comme les dames de la misericorde de france et ont pour office les œuvres de charite du prochain surtout elles ont soing des pauvres et des malades auxquels elles portent du bois en cachette et les soir et senfuyent aufsy tost de peur destre apperceües elles vont veiller les malades et leur font l'aumosne d autres choses qui leur font besoing: elles ont pour moyen la mortification et les loignement des plaisirs dela chair quelles traittent comme l'appas du demon et disent dans leurs exces que les p. p. qui veulent leur faire quitter la ceinture et la discipline sont pleins de misericorde, mais quils ne scavent pas combien ils ont esté chargés depeches avant quon leur eust enseigné a bien vivre, ainsy on les voit toufiours occupées a porter du bois ou faire des colliers a semer piler coudre faire des sacs et autres ouvrages.

La petite verole parcourut nostre village au commencement de l'automne on setonna pourtant apres dupeu denterrements quon avoit fait et cette benediction de Dieu fit que les iroquois ne dirent plus que la foy et le baptesme faisoit mourir; au lieu qu'aux iroquois ils meurent a centaines quand la petite verole les prend. La confience quon inspiroit aux Sauvages dans la maladie produisit son effet non seulement sur les malades qui furent tous gueris et sur les personnes qui ne furent point attaquées du mal, mais mesme on vit que Dieu benit iusques aux terres; une isle prochaine du village avoit eſté desertée depuis peu, elle estoit remplie de vers qui mangerent trois fois de suitte toute la semance, enfin les sauvages qui avoint semé vinrent prier le pere

spirit has this year united all those persons, who number thirteen; they have for their object the highest state of perfection. They assemble, and one makes a brief exhortation; or else they tell their faults to one another. They act like the daughters of mercy in france, and have for their office works of charity to their neighbors; they especially take care of the poor and the sick, to whom they carry wood in secret and at evening, and immediately vanish for fear of being perceived. They go to watch the sick, and give them as alms other things which they need. To attain their end, they use mortification and are averse to carnal pleasures, which they treat as the bait of the demon; and they say, in their excess, that the fathers who wish to make them give up the cingulum [penitential girdle] and discipline are full of mercy, but that they know not how much these women were laden with sins before they had been taught to live aright. Accordingly, they are always seen occupied in carrying wood, or making collars; in planting, spinning, sewing, and making pouches; and in other labors.

Smallpox went the round of our village at the beginning of autumn. There was, nevertheless, some astonishment, afterward, at the few burials which had taken place; and this blessing of God brought it about that the iroquois no longer said that the faith and baptism occasioned death, for among the iroquois they die by hundreds when smallpox attacks them. The confidence which was inspired in the Savages during the disease produced its effect not only upon the sick, who were all cured, and upon the persons who were not attacked by the malady, but it was even seen that God blessed the

d'y aller pour y ietter de leau beniste. Le missionnaire y fut et voyant la foy de ces pauvres gens qui estoint tous a genoux autour de luy, il fit les prieres de leglise plein de foy et de charité l automne suivante la recolte fut si abondante dans cette isle quon en fut surpris ny ayant point de champ ou il y eust tant de treſſes de bled au sault que celuy qui estoit dans lisle quoyque les semances euſsent este plustost faite aillieurs que la et que le bled n euſt pas esté mangé par les vers comme il arriva tout le printemps dans l isle Les sauvages y firent les premiers reflexion appres la recolte admirans et remerciants la bonté de Dieu, ils ont fait cette reflexion les annees suivantes surtout en 1685 tandis que le prestre beniſſoit une femme emmaſsa en un instant sa pleine main de vers et lautomne la recolte y fut merveilleuse. Le village brulant en 1686 ils remarquerent qu aussy tost quon sonna la cloche on surmonta le feu qui avoit surmonté iusques alors toutes les diligence des travailleurs.

1679

La malice des hommes porta cette annee les choses si haut qu'on estoit menacé de toutes parts de mauvais incidens qui devoint arriver a la miſsion tantost on disoit quon alloit etablir une maison au deſsus de ce village pour faire la traitte et les decharges de ce quon menoit et rapportoit pour le fort de Catarakoi et la france avoit prononcé arrest la deſsus, tantost on disoit qu'on alloit mettre en prison a montreal le capitaine de nostre village laccusant de brouiller les affaires et le voulant faire responsable de ce que les

very lands. An island near the village had been lately cleared; it was full of worms, which ate the whole planting three times in succession. Finally the savages who had planted came to beg the father to go thither to sprinkle holy water thereon. The missionary went and, seeing the faith of these poor people, who were all kneeling about him, said, full of faith and charity, the prayers of the church. In the following autumn the crop was so abundant on that island that people were surprised at it, there being no field at the sault in which there were so many sheaves of corn as in the one which was on the island,—although the plantings had elsewhere been made sooner than there; and although the corn had not been eaten by the worms, as was the case throughout the spring on the island. The savages were the first to reflect thereon after the harvest, admiring and thanking the goodness of God. They have made the same reflection in the following years, especially in 1685; while the priest was blessing, a woman gathered up in an instant her hand full of worms, and in autumn the crop was wonderful. The village burning in 1686, they remarked that as soon as the bell was rung, the fire was overcome,—which had, until then, prevailed against all the efforts of the workmen.

1679.

The malice of men carried things so high this year that we were on all sides menaced with mishaps which were likely to befall the mission. At one time, it was said that some one was about to establish a house above this village for carrying on trade, and transferring what was brought back and forth for the fort of Catarakwi, and that france had

iroquois infidelles faisoint; tantost on disoit qu'on alloit introduire les boifsons dans le village ce qui estoit certain, parceq'un françois y faisoit defia plusieurs voyages durant l esté avec espérance d obtenir la permifsion de tout ce qu'il voudroit faire se rendant neceſsaire aux Sauvages parcequil est armurier deson metier. Dans ces perplexités et ces contradictions les pauvres mifsionnaires affligés n'avoint recours qu'a Dieu qui leur fut favorable disposant toutes choses pour un voyage que le pere fremin fit en france sur la fin de cette année, voyage heureux qui a fait triompher la mifsion de tous ses ennemis d'une facon si surprenante quil meriteroit un récit particulier

Il est vray que la mifsion croifsoit comme la palme sous le poids des afflictions et que le service de Dieu n'y a iamais esté si exact et Si splendide quil fut alors; il n'y avoit que trois ans que les sauvages estoint séparés, ils faisoint devant, ou plustost ne faisoient qu'afsister a la messe et a vepres qui estoint chantées par les françois, mais a present ils font tout eux mesmes dans leur chapelle ils lavoint desia fait mais leglise estoit trop incommode n'estant q'une chapelle decorce; l'entienne chapelle estant achevée lenterieur de la mifsion fut tout autre; ils firent ce qu ils pûrent pour bien orner la chapelle qui n'estoit qu'achevée, ils avoint donné abondamment dequoy la batir les agnies se signalerent en cette libéralité; cette affection que les sauvages avoint pour cette chapelle leur facilita le moyen d apprendre les chants de l'eglise comme les hymnes du S^{t} Sacrement les hymnes de la Vierge et quelques autres des

pronounced a decree therein. At another time, it was said that they were going to put in prison at montreal the captain of our village, accusing him of complicating affairs and seeking to make him responsible for what the infidel iroquois were doing. Again, it was said that they were about to introduce liquor into the village; this was certain, because a frenchman was already making various trips thither during the summer in the hope of obtaining permission for all that he might wish to do, through rendering himself necessary to the Savages, being a gunsmith by trade. In these perplexities and conflicts, the poor afflicted missionaries had recourse only to God, who was favorable to them. He disposed all things for a journey which father fremin made to france about the end of this year — a successful voyage, which enabled the mission to triumph over all its enemies, in a manner so surprising that it should merit a special account.

It is true that the mission was growing, like the palm, beneath the weight of afflictions; and that the service of God has never been so punctual and So solemn there as it was then. It was only three years since the savages had been separated. They formerly held mass, or rather were merely present at mass and at vespers, which were sung by the french; but now they do everything themselves in their chapel. They had already done so, but the church was too inconvenient, being only a chapel of bark. The old chapel being finished, the interior of the mission was quite different. They did what they could to adorn handsomely the chapel, which was just completed. They had given abundantly wherewith to build it; the agnies distinguished themselves

confeſseurs des martyrs linviolata le veni creator les psaumes et plus detrente differentes sortes tant pour la meſse que pour les vêpres et pour les saluts: sans obmettre les ceremonies des chandelles dela purification des cendres des rameaux du vendredy sainct les processions du S^{t} sacrement quon vient voir par rareté et celle de laſsumption; la foy leur ayant donné beaucoup d'affection pour ces choses la; ils les ont auſsy tost apprises en quoy les femmes excellent qui chantent fort bien et fort devotement tous ceux qui les entendent prennent plaisir, les enfans qui ont appris a servir la meſse et qui sempreſsent beaucoup pour la servir sont habilez dans toutes ces ceremonies comme de petits clergeons et scavent si bien leur office quil n'y arrive aucun de perdre; on s'estonne tous les iours et avec raisons que des sauvages ayent si tost appris tout cela: eux qu'on nentend hurler dans les bois quand ils chantent à leur maniere et qui ont une education si contraire aux facons policées des autres nations.

On navoit pas encore veu les Sauvages s'instruire les uns les autres avec un si grand succes comme nous lavons vu icy; les miſsionnaires commençoint deſia a avoir trop de monde a enseigner qui le trouvoint si neufs au commencement quil falloit leur faire faire iusques aux plus petites reverances quon fait entrans ou sortants de leglise avant ou apres avoir prit l eau beniste se lever a levangile sagenouiller dans leglise. Dieu suscita cette annee plusieurs personnes qui prenoint elles mesmes ce soing et mesme qui faisoint le cathechisme aux enfans et aux nouveaux venus en quoy ils valent bien des miſsionnaires

in this liberality. This affection which the savages had for that chapel facilitated for them the means for learning the chants of the church — as, the hymns of the Blessed Sacrament, the hymns of the Virgin, and some others of the confessors and of the martyrs, the *inviolata*, the *veni creator*, the psalms, and more than thirty different hymns, alike for mass and for vespers and benedictions. Nor must I omit mention of the ceremonies of the candles at purification, ash wednesday, palm sunday, good friday, and the processions of the Blessed sacrament,— which they come to see through curiosity,— and that of the assumption, faith having given them much affection for those things. They learned them immediately; and in them the women excel, who sing very well and very devoutly. All those who hear them are pleased. The boys, who have learned to serve at mass, and who are very eager to serve, are vested at all these ceremonies as little acolytes, and know their office so well that no one loses his place. People are every day astonished, and with reason, that savages have so soon learned all that — they whom one hears yelling in the woods when they sing in their own fashion, and who have an education so contrary to the civilized manners of other nations.

The Savages had not yet been known to instruct one another with so great success as we have seen here. The missionaries were already beginning to have too many people to teach,— who, it happened, were so new at the start that it was necessary to teach them to perform even the slightest reverences that one observes on entering or leaving the church, and before or after taking holy water; and to rise at the gospel, and kneel in the church. This year,

parceque ayant bien conceu nos mysteres ils leur donnent le tour dans leur langue et avec une onction admirable ce qui fait que les ignorans les ont aussy tost conçeus et en sont touchés quand on scait que les nouveaux venus sont logés dans certaines cabanes. les miſsionnaires vivent en repos pour linstruction de ceux la car on paſse voluntiers les nuits entieres a les instruire.

Durant le long voyage que le R. P. fremin fit en france le diable redoubla ses efforts pretendant profiter de laffliction dans laquelle il avoit [laissé] ses bons enfans il partit lautomne de l annee presante et auſsy tost apres son depart on entendit dire que les iroquois avoint tué le capitaine des loups et que le coup avoit esté fait vers le fort de chambly. on accusa tout auſsy tost les iroquois de la miſsion du Sault sans faire reflexion que la mesme annee un sauvage chrestien de cette miſsion nommé Iaque avoit tiré un loup des feux des iroquois le loup estoit des considerables de sa nation et l iroquois risqua sa vie pour luy le delia lemmena dans une cabane; luy seul se mit a la porte de la cabane le captif estant aſsis paisiblement dedans, et l iroquois dit qu'on n'entreroit pas pour prendre le captif quon ne l'eust premierement tué; quil mourroit pour la deffense de la paix faite entre les françois et les iroquois que la mort du loup pourroit finir. La calomnie quon iettoit sur la miſsion du Sault fut bientost diſsipée Dieu prenant en main la cause des innocents, celuy quon appelle le grand Anié estant venu expres du lieu de la chaſse quil quitta pour aller descouvrir la verité et pour accommoder les affaires en cas quil y eust de

God raised up several persons who themselves assumed this care, and who even taught the catechism to the children and to the new-comers, wherein they do as well as the missionaries,—because, having well understood our mysteries, they give to these the right turn in their own language, and do so with an admirable unction. As a result, the ignorant readily understand them, and are touched by them. When it is known that the new-comers are lodged in certain cabins, the missionaries are free from anxiety as regards the instruction of those people, for whole nights are gladly spent in instructing them.

During the long voyage which the Reverend Father fremin made to france, the devil increased his efforts, intending to profit by the affliction in which the father had now left his good children. He went away in the autumn of the present year; and, immediately after his departure, we heard it said that the iroquois had killed the captain of the loups, and that the blow had been dealt near the fort of chambly. Some forthwith accused the iroquois of the Sault mission, without reflecting that, in the same year, a christian savage of this mission, named Jaque, had delivered a loup from the fires of the iroquois. The loup was among the notables of his nation; and the iroquois risked his life for him, unbound him, and led him away to a cabin. He himself stood at the door of the cabin, the captive being seated quietly within; and this iroquois said that they should not come in to seize the captive unless they first killed him; that he would die for the defense of the peace concluded between the french and the iroquois, which the loup's death might end. The calumny that was cast upon the mission of the

la faute de quelqun du sault, ayant recommande l affaire à Dieu et ayant demandé aux françois leurs prieres a la grandmeſse, il fut sur les lieux; ou il decouvrit la verité et remit la tranquillité dans toutes les habitations.

Cet accident fut suivy dun mal reel et dangereux un françois avoit gaigné lesprit des sauvages s'offrant a racommoder leurs fusils; on luy avoit donne un petit coing dans une cabane ou il avoit attaché un etot. il faisoit un petit magazin et disposa tout pour tenir un iour boutique et traitter de la boiſson au milieu du village: il y paſsa un hyver cequi epouvanta fort les deux miſsionnaires qui restoint a la miſsion, mais le secours qu'on leur apporta et la deffense que Monsieur Duchesneau fit a cet homme de rester dans le village davantage, chaſsa le demon de son fort avec telle honte quil ny est pas retourné depuis.

1680.

Dieu qui prend plaisir de mesler la vie des hommes de joye et d afflictions bannit toutes les afflictions cette année de la miſsion. les aſsaults quon luy a donné trois ans durant ceſserent alors: mais l absence du p. fremin tenoit tousiours les esprits en balance: on fit aussy une grande perte et un grand profit cette annee. la terre perdit et le ciel gagna: la miſsion donna au paradis un thresor qu'on luy avoit envoyée deux ans devant; scavoir l'ame bienheureuse de *Catherine Tegak8ita qui mourut le 17 avril.* l estime qu'on en faisoit durant sa vie le secours que plusieurs en ont eu apres sa mort les honneurs qu'on a continué

Sault was soon dissipated, God taking in hand the cause of the innocent. The one who is called "the great Anié" came from the hunting-ground, which he left expressly to go to discover the truth, and to settle matters in case any one of the sault should be to blame. Having commended the affair to God and having requested of the french their prayers at high mass, he went to the places in question, where he discovered the truth and restored tranquillity to all the settlements.

This accident was followed by a real and dangerous evil. A frenchman had won the minds of the savages by offering to repair their guns. They had given him a little corner in a cabin, where he had set up a vise. He was preparing a small store, and arranging everything in order some day to keep a shop and deal in liquor in the midst of the village. He spent one winter there, which greatly alarmed the two missionaries who remained at the mission. But the aid which was brought to them, and Monsieur Duchesneau's prohibition to that man to remain longer in the village, drove the demon from his fort in such shame that he has not since returned.

1680.

God, who takes pleasure in mingling joys and sorrows in the life of man banished all sorrows from the mission this year. The assaults which had been made upon it for three years then ceased; but the absence of father fremin continually kept our minds in suspense. A great loss and a great profit was also incurred this year. The earth lost and heaven gained. The mission gave to paradise a treasure which had been sent to it two years before, to wit,

a luy rendre et plusieurs autres ornemens de ſa vie l'on faitte aſsez cognoistre dans tout ce pais, elle a servy a la miſsion par ſes bons exemples, mais on peut dire quelle luy a servy davantage apres sa mort car son corps inanimé sert icy dargument de credibilité de la foy pour les sauvages et ses prieres soulagent continuellement cette miſsion, on peut dire quelle entre maintenant en participation de tous les biens qui s'y font qui s'y sont faits depuis sa mort: a l'heure de son deces on luy porta le viatique dans sa cabane: cequi ne se pratiquoit pas encore: on portoit les malades en l eglise sur une ecorce pour leur donner le viatique pour inspirer aux sauvages le respect qu'on doit au S. Sacrement les sauvages ne s estimans pas dignes que N. S. prist luy mesme la peine de les aller chercher quelques malades quils fuſsent.

Le demon qui vit le glorieux succes de cette miſsion usa d'une autre sorte de batterie et se transfigurant en ange de lumiere il pouſsa la devotion de quelques personnes qui vouloint imiter Catherine ou faire bonne penitence de leurs pechés il les pouſsa jusques dans lexces pour rendre sans doute le christianisme odieux des les commencements ou pour faire prendre le change aux filles et aux femmes de cette miſsion dont la prudence na iamais egalé celle de catherine quelles vouloint imiter, on voyoit des Sauvageſses qui se iettoint sous les glaces en plein hyver une y fit tremper sa fille qui navoit que six ans pour luy apprendre disoit elle de bonne heure la penitence. la mere s'y tenoit a cose de ses peches paſses elle y tenoit sa fille innocente a cose des

the blessed soul of *Catherine Tegakwita, who died on the 17th of april.* The esteem in which she was held during her life, the help which many have had from her since her death, the honors which they have continued to render her, and various other circumstances which adorned her life — have made her very well known throughout this country. She served the mission by her good example; but we can say that she served it more after her death, for her lifeless body serves here as argument to the savages that the faith is worthy of credence, and her prayers continually aid this mission. We may say that she now enters into participation of all the good which is done in it, and which has been done here since her death. At the hour of her decease, the viaticum was carried to her in her cabin. This was not yet customary; the sick people were carried to church on a litter of bark, when giving them the viaticum, in order to inspire the savages with the respect which is due to the Blessed Sacrament. The savages do not account themselves worthy that Our Lord should himself take the trouble of going to seek them, however sick they may be.

The demon, who saw the glorious success of this mission, used another kind of battery. Transfiguring himself as an angel of light, he urged on the devotion of some persons who wished to imitate Catherine, or to do severe penance for their sins. He drove them even into excess,—in order, no doubt, to render christianity hateful even at the start; or in order to impose upon the girls and women of this mission, whose discretion has never equaled that of catherine, whom they tried to imitate. There were Savage women who threw them-

peches avenir que cet enfant commettroit peut estre estant grande: on voyoit des sauvages et des sauvageſses qui se mettoint toutes en sang a coups de disciplines de fer de verges despines d'orties; qui ieunoient rigoureusement sans manger de toute la iournée et ceque les sauvages mangent lamoitié de lannée n'est pas capable de faire vivre un homme: ces ieuneuses travailloint tout le iour de force l esté a labourer l hyver a bucher: ces austerités eſtoint presque continuelles elles mesloint de la cendre dans leur portion de Sagamité elles se mettoient des charbons ardent entre les orteils ou le feu faisoit son trou; elles alloint nues iambes faire une longue procesion dans les neges elles se defiguroint toutes se couppant les cheveux pour n estre pas recherchées en mariage cela et tout le mal quelles pouvoint faire a leur corps quelles appellent leur plus grand ennemy les mettoit si bas quil n estoit pas possible que des hommes mal nourris peuſsent perseverer la plus part de ces choses ſe passoint dans les bois ou les sauvages se trouvoint a la chaſse ou par enthouſiasmes exces d indignations contre soy mesme. mais le S^{t} Esprit se mesla bien tost de cette affaire et a eclairci toutes ces personnes et a regle leur conduite sans diminuer leur ferveur.

Sur le milieu de leté nostre chapelle fut menacée du feu du ciel lequel apres plusieurs eclairs effroyables en plein midy et plusieurs grands coups de tonnerres tomba a quelque pas dela grand-porte et tomba sur deux chesnes qu'il ecorcha, un homme qui alloit entrer dans la chapelle vit toutes les pierres qui estoint a terre courir autour de luy sans quil eust receu de mal.

selves under the ice, in the midst of winter. One had her daughter dipped into it, who was only six years old,—for the purpose, she said, of teaching her penance in good season. The mother stood there on account of her past sins; she kept her innocent daughter there on account of her sins to come, which this child would perhaps commit when grown up. Savages, both men and women, covered themselves with blood by disciplinary stripes with iron, with rods, with thorns, with nettles; they fasted rigorously, passing the entire day without eating,—and what the savages eat during half the year is not sufficient to keep a man alive. These fasting women toiled strenuously all day—in summer, working in the fields; in winter, cutting wood. These austerities were almost continual. They mingled ashes in their portion of Sagamité; they put glowing coals between their toes, where the fire burned a hole in the flesh; they went bare-legged to make a long procession in the snows; they all disfigured themselves by cutting off their hair, in order not to be sought in marriage. These things, and all the harm that they could do to the body, which they call their greatest enemy, reduced them so low that it was not possible for ill-fed men to persevere further. Most of these things took place in the woods, where the savages were then hunting, or under enthusiastic excess of indignation against themselves. But the Holy Ghost soon intervened in this matter, enlightening all these persons, and regulated their conduct without diminishing their fervor.

About the middle of the summer, our chapel was threatened with fire from heaven,—which, after several frightful lightnings at broad noonday, and several heavy peals of thunder, struck at a few paces

Quelqu'aſsurance qu'on eust du bon succes du voyage du R. P. fremin qu'on attendroit de jour en iour, les plus fermes ne laiſserent pas de douter le pere n etant pas encore arrive a la mi octobre, alors une lettre venue de quebek ecrite de la main du p. fremin mesme diſsipa le reste des tempestes qui nous avoint tourmentés le temps paſsé: La nouvelle vint a propos parceque on accusoit les p. p. de celer leurs pensees cequi faisoit tort a leur prædication dans les-prit des sauvages: on fit bien entendre a ces sauvages que les francois ne leurs ressembloint point et nestoint pas si laches queux qui ne tirent leur forces que du mensonge; et que les robes noires qui navoint aucun interest a leur dire des mensonges contre lesquels ils crient et preschent tous les iours, nestoint point trompeurs; ce qui a augmenté beaucoup la confience que les Sauvages chrestiens ont aux peres qui les enseignent on fit de grandes actions de graces pour cet heureux retour et la ioye fut dautant plus grandes que le succes que Dieu donnoit aux neufvaines et aux devotions que les sauvages avoint fait cette annee il estoit plus evident quon ne pensoit plus qu'a iouir des glorieux travaux du pere fremin qui apporta plusieurs meubles de france propres pour orner la chapelle qui ne contribuerent pas peu a la devotion des sauvages qui est grande en deux temps de lannée surtout a noel et a pâque. l enfance et la paſsion de nostre Seigneur etant lattrait dont Dieu se sert pour les attirer.

1681.

Qui pourroit dire la Joye que chacun avoit de revoir le R. P. fremin dans sa miſsion, mais un

from the main door, and fell upon two oaks, which it stripped. A man who was about to enter the chapel saw all the stones that were on the ground roll about him, but he received no hurt.

Whatever confidence was felt in the good result of the Reverend Father fremin's journey — who was expected from day to day — even the firmest persons nevertheless doubted. The father had not yet arrived by the middle of october; but at that time a letter came from quebek, written by the hand of father fremin himself, which dissipated the rest of the storms which had harassed us in time past. The news came opportunely, because the fathers were accused of hiding their opinions, which injured their preaching in the minds of the savages. These savages were indeed given to understand that the french did not resemble them, and were not so base as they, who derive their strength only from lying; and that the black gowns, who had no interest in telling them lies,—against which they inveigh and preach every day,—were not deceivers. This greatly increased the confidence which the christian Savages have in the fathers who teach them. Solemn thanksgivings were rendered for this happy return, and the joy was all the greater because of the success which God gave to the novenas and the devotions which the savages had offered this year. It was now more evident that they no longer thought of anything but enjoying the glorious labors of father fremin, who brought from france various furnishings suitable for adorning the chapel. These contributed not a little to the savages' devotion, which is especially great at two seasons in the year, christmas and easter. The childhood and the passion of our Lord are the attractions which God employs to draw them.

prodige extraordinaire qui parut au ciel troubla de nouveau les esprits cest la grand comette qui parut lautomne le bruit de guerre tenoit tout le Canada en attente: cinq iours apres lapparition du comette Dieu benit la miſsion: car ce fut alors q'un malade abandonné apres avoir invoqué le nom de Catherine du Sault fut guery le lendemain; ce prodige de la terre ne paroiſsoit pas encore aſsez pour contrebalancer celuy du ciel: on se recommenda alors principalement aux SS. dupais et lon s'addreſsoit aussy en ce lieu du Sault a Catherine.

La fin de l année fut faſcheuse a cose du changement qui se fit en la personne du pere fremin en celle du p. Bruyas entien miſsionnaire des iroquois; cependant soit quon y perdist ou quon gaignast on vit que les Sauvages avoint peine a changer de pasteur: ils s accoutumerent peu a peu et mesme plusieurs iroquois furent attires ensuite a la miſsion par la reputation du miſsionnaire qui est le 3^{e} que la miſsion a vu de puis sa naiſsance.

La miſsion prenoit ainsy de nouveaux accroiſsemens sous l'astre qui luy avoit rendu la iour apres avoir paſsé plusieurs années dans la nuit des afflictions. Les scandales semés comme la zizanie n'y avoint pas encore produits leur mechant fruict, iusques a lan present l'yvrognerie se deschaisna: mais elle fut fulminee en pleine eglise a la feste de l aſsomption de nostre Dame et un yvrogne fieffé fut denoncé et chaſsé honteusement; affin que cette honte publicque dun seul en corrigeast plusieurs autres cequi reuſsit parfaictement le delinquant mesme se convertit et a demeuré plusieurs annees sans s'enyvrer.

1681.

Who could relate the Joy which each one felt at seeing the Reverend Father fremin again in his mission? But an extraordinary prodigy which appeared in the sky once more disturbed people's minds. This was the great comet which appeared in autumn. The rumor of war kept all Canada in suspense. Five days after the apparition of the comet, God blessed the mission; for it was then that a sick man who had been given up was cured the next day, after he had invoked the name of Catherine of the Sault. This prodigy of the earth did not yet appear sufficient to outweigh that of the sky. The people then commended themselves chiefly to the Saints of the country; and also, at that place of the Sault, addressed themselves to Catherine.

The end of the year was a sad time, on account of the exchange which took place between father fremin and father Bruyas, former missionary to the iroquois. Whether they lost or gained, it was still to be seen that the Savages were grieved at changing their pastor. They became accustomed, little by little; and even many iroquois were subsequently attracted to the mission by the reputation of the missionary, who is the 3rd whom the mission has seen since its birth.

The mission was thus taking on new growth under the star which had restored to it the day, after it had passed several years in the night of afflictions. The scandals sown like tares had not yet produced their evil fruit there, until, in the present year, drunkenness was unchained. But it was thundered against in open church at the feast of the assumption of our Lady; and an arrant drunkard was denounced and ignominiously expelled, so that this public

Un scandale parut icy en matiere d impureté trois ieunes friponnes parties des iroquois firent complot de debaucher trois personnes et pour faire plus de tort au public s'engagerent denlever celuy qui faisoit les prieres a l eglise et de le faire tomber dans le peche elles firent a defsein plusieurs visites enfin Dieu conserva le dogique, mais il permit q'un ieune homme marié depuis peu succombast avec perte du costé de la mifsion, mais Dieu qui scait tirer le bien des maux toucha ce ieune homme, qui estoit allé avec sa dame aux iroquois d ou il n'estoit pas venu estant elevé dans la mifsion il luy fit la grace de bien mourir entre les bras dun mifsionnaire. Sa femme qui estoit si ieune qu'on disoit quelle navoit pas laage et qui se trouvoit pourtant mariée en face deglise suivit quelques iours apres son mary en l autre monde; et la pechereſse qui avait enlevé le mary a cette femme fut touchee et a esté baptisee depuis et vit avec la crainte de Dieu dans l'etat du mariage.

Comme un contraire fait cognoistre ordinairement son contraire: l impurité inveteree des sauvages infidelles qui venoint visiter icy et qui repandoint dans le village la puanteur deleur vice, ne servit qu'a faire paroistre la vertu des chrestiens du Sault. il y avoit desia trois ans quon voyoit des personnes hair tellement leur peches paſses, quelle vouloint mesme ne se marier iamais quoyque la loy le permette, et ont mesme voulu faire ce que les personnes relligieuses font pour se vouer a Dieu quelques unes ont perseveré iusques a la mort; quelques unes sont encore vivantes et ont perséveré et paſsé laage dese

disgrace of a single one might correct several others. It succeeded perfectly. The delinquent was even converted, and has remained several years without becoming drunk.

A scandal appeared here in the matter of impurity. Three worthless young women, who had left the iroquois, made a plot to debauch three persons; and in order to do the most injury to the public, they undertook to abduct the one who said the prayers in the church, and to make him fall into sin. They purposely made several visits. Finally God preserved the dogique, but he permitted that a young man lately married should succumb, with loss on the part of the mission. But God, who knows how to derive good from evil, touched this young man, who had gone with his mistress to the iroquois; but he had not come thence, being brought up in the mission. God granted him the grace to die piously in the arms of a missionary. His wife, who was so young that they said that she was not of age, but who nevertheless had been married according to the rites of the church, some days later followed her husband to the other world. The sinful woman who had abducted the husband of that wife was touched, and has since been baptized; and now lives, in the fear of God, in the state of marriage.

As one opposite usually discloses its corresponding opposite, the inveterate impurity of the infidel savages — who came to visit here, and spread through the village the stench of their vice — served only to make manifest the virtue of the christians at the Sault. Even three years before, some persons were known to hate their past sins so greatly that they even desired never to marry, although the law allows it; and even wished to do what religious

marier. Les personnes mariees viennent s'offrir aux autels et vivent comme freres et sœurs et apres avoir perdu leurs enfans quils avoint eu de leur Sainct mariage avant d'embraſser l éte de continence ils nont pas voulu retourner a leur premier etat. le beau miroir de la chastete est si net au Sault qu'on n'y peut souffrir les moindres taches et les sauvages sont delicats en ce point iusques a lexces.

1682.

Comme la plus part des choses qui ont este dites ont este faites par ceux quon appelle de la S^te^. famille, elles ont rendu cette societé plus recommendable parmy les sauvages; ce corps de gens integres dans le christianisme soutient toute la miſsion par les soings quils ont de se perfectionner et par cequils font pour convertir les autres; mais parceque la plus part meritent qu'on faſse un recit deleur vie on nen dit icy d avantage, L yvrognerie revient encore a la charge cette annee on navoit pas encore vu d'yvrognes entrer au village deux y parurent et y furent punis sur le champ comme on verra ailleurs.

On fit la benediction dela premiere cloche de la miſsion au mois de Juin; la S^te^ famille seule lachepta pour la commodité publique parceque celle quon avoit estoit trop petite et les champs trop eloignes du village: cette cloche pese 811ℓ et fut nommée marie. on commença aussy la methode de faire le catechisme les dimanches avant le salut ou le pere explique la doctrine chrestienne et est ensuite interrogé par les sauvages qui luy proposent des doutes et le pere les interroge auſsy sur ce quil a proposé.

persons do, in order to devote themselves to God. Some have persevered even to death; some are still living and have persevered and passed the age for marriage. Married persons come to offer themselves at the altars, and live like brothers and sisters; and, after losing the children whom they had had from their Holy marriage, before embracing the state of continence, they have not been willing to return to their former state. The fair mirror of chastity is so clean at the Sault that people there cannot endure the least spot on it; and the savages are delicate on this point, even to excess.

1682.

As most of the things which have been related have been done by those who are called by the name of the Holy family, they have rendered this society most commendable among the savages. This body of people, sound in christianity, sustain the whole mission by the pains that they take to perfect themselves, and by what they do to convert the others. But, since most of them deserve that narratives of their lives be composed, we say nothing further of them here. Drunkenness again returns to the charge this year. Drunkards had not yet been seen to enter the village; two appeared there and were immediately punished, as will be seen elsewhere.

The blessing of the first bell of the mission took place in the month of June. The Holy family alone purchased it for the public convenience, because the one which we had was too small, and the fields were too far from the village. This bell weighs 81 livres, and was named marie. They also began the custom of hearing the catechism on sundays before benediction. The father explains the christian

1683.

Enfin tous les mo[n]stres de lenfer nen pouvant plus firent un dernier effort au mois d aoust et se melans a minuit avec un tourbillon de vent renverserent la chapelle; cheute remarquable dans toutes ses circonstances tous les meubles sacres furent conservés dans leur entier excepté cinq croix qui furent brisees. la statue de la S^te^ Vierge qui estoit a onze pieds dehauteur fut renversee simplement: il y avoit trois peres Jesuites dans la chapelle un en bas qui sonnoit la cloche deux audefsus de la chapelle tous trois sauvés par un espece de miracle. celuy qui estoit en bas fut sauvé et transporté delendroit ou il estoit ou il se fit un grand trou fait par les poutres qui creverent en tombant les madriers sur lesquels il estoit a genoux et luy se trouva en lieu de sureté. sans peur sans blefsure priant Dieu et baisant les reliques quil portoit a son col, un autre des p p. sauta avec les cheverons en lair qui lui firent comme une cage; l autre des trois p. p. tomba aufsy mais fut bien blefsé il se releva pourtant de defsous les ruines et fut bien tost remis tous trois sans sestre communiqués leur devotions furent prier au tombeau de Catherine le soir avant se coucher et un avoit dit la mefse dela S^te^ Trinité pour remercier Dieu des graces qu'il avoit fait a Catherine durant sa vie; les pauvres sauvages furent bien affligés dela perte de leur chapelle disant que Dieu les chafsoit de l eglise parcequils ne meritoint pas d'y entrer; mais ils estoint inconsolables, voyant leurs peres blefsés et malades et disant que ces peres souffroint pour les péchés de leurs enfans qui ne vouloint pas les ecouter et vivre en bons chrestiens.

doctrine, and is afterward questioned by the savages, who propound their doubts to him; and the father also questions them about what he has propounded.

1683.

At last, all the monsters of hell, being powerless to do more, made a last effort in the month of august; and, joining at midnight with a whirlwind, blew down the chapel — a fall remarkable in all its circumstances. All the articles of sacred furniture were preserved whole, except five crosses, which were broken. The statue of the Blessed Virgin, which was at an elevation of eleven feet, was simply overturned. There were three Jesuit fathers in the chapel,— one below, who was ringing the bell, and two above the chapel. All three were saved by a sort of miracle. The one who was below was saved, and carried away from the place where he was,— where a great hole was made by the beams, which broke in their fall the joists on which he was kneeling. He found himself in a place of safety,— without fear, without wound, praying and kissing the relics which he wore about his neck. Another of the fathers leaped into the air with the rafters, which formed a sort of cage for him. The last of the three fathers also fell, but was much hurt. He nevertheless extricated himself from beneath the ruins, and soon recovered. All three, without having communicated their devotions to one another, had gone to pray at Catherine's tomb in the evening, before going to bed; and one had said the mass of the Holy Trinity, in order to thank God for the favors that he had granted Catherine during her life. The poor savages were much afflicted at the loss of their chapel, saying that God was driving them from the

On se mit aufsy tost en etat derebatir la chapelle Dieu ayant voulu quil y eust alors un architecte sur les lieux lequel avoit baty cinq autres chapelles tres-bien faites; mais en attendant le capitaine des anies qu'on nomme le grand anié qui avoit fait depuis 15 jours une belle cabane se delogea pour loger nostre seigneur qui recompensa bien son hoste; car premierement il luy fit lhonneur de voir sa cabane convertie en eglise; mais parceque Dieu honora cette chapelle de plusieurs merveilles qui s'y passerent, on y vit venir des personnes en devotion qui faisoint des neufvaines a Catherine du Sault; on fit les mesmes devotions qu'on faisoit dans la belle chapelle de planches auec d'autant plus de ferveur que l'incommodité de ledifice les rigueurs de l hyver les eaux du primptemps et les chaleurs de l eté estoint plus rudes a souffrir a ceux qui y alloint souvent visiter le S^{t}. Sacrement.

il y avoit un an qu'on commença a instruire par les peintures ce qui pleût fort aux Sauvages; on a mesme fait venir toute la vie de nostre seigneur dont on a fait de petits livres que les sauvages portent avec eux a la chafse et s instruisent eux mesmes on leur a mis ainsy par ecrit les sacremens les sept pechés capitaux l enfer le Jugement la mort et quelques devotions comme du rosaire les ceremonies dela messe

On travailla des lautomne au retablifsement de la chapelle: quand louvrier commença les sauvages commencerent a travailler de concert les uns par leurs presens les autres par leurs prieres; ils s employerent de toutes leurs forces a aider les ouvriers; car quand les pieces furent equarries les charrois

church because they did not deserve to enter it. But they were inconsolable at seeing their fathers wounded and sick; and said that these fathers were suffering for the sins of their children, who were not willing to listen to them and live like good christians.

They immediately proceeded to rebuild the chapel, God having willed that there should then be an architect in the village, who had built five other chapels, very well constructed. But meanwhile the captain of the anies, whom they name "the great anié," who had built a fine cabin a fortnight previously, moved out of it in order to lodge our lord, who well recompensed his host. In the first place, he did him the honor to see his cabin converted into a church; but, because God honored this chapel with several wonders which occurred therein, many persons were seen to come to it, by way of devotion, who made novenas to Catherine of the Sault. They performed the same devotions there which were performed in the beautiful timber chapel,— with all the more fervor in proportion as the inconvenience of the building, the severities of winter, the spring rains, and the summer heat, were the harder to endure for those who often went thither to visit the Blessed Sacrament.

It was now a year since we began to instruct by means of paintings, which greatly pleased the Savages. Indeed, the whole life of our lord has been imported; and small books have been made from it, which the savages carry with them to the chase and thus instruct themselves. We have thus put before them in writing the sacraments, the seven capital sins, hell, the Judgment, death, and some devotions — as of the rosary, and the ceremonies of the mass.

From autumn forward, they labored for the restora-

estoint impoſsibles; mais les sauvages porterent des pieces de soixante pieds de long et groſses a proportion et ramaſserent ainsy toutes les pieces ou on devoit tailler ledifice: il n y eut personne qui ne travailast selon ses forces les femmes et les enfans portoint chacun leurs pieces plusieurs y allerent avec tant de ferveur quils se blesserent et furent longtemps malades; mais le plus admirable de tous cest louvrier qui nayant jamais appris s est rendu maitre architecte.

Cette année finit par le changement de gouverneur qui se fit et celuy qui arriva auſsy dans la miſsion; car elle fut favorisee des hommes desquels elle avoit esté persecutée. on reſsentit a mesme temps les liberalités que le roy luy a fait et surtout pour le retabliſsement de la chapelle.

1684

On n'a point eu d'annee plus perillieuse ny plus hoñorable pour la miſsion que celle ci durant laquelle la guerre a broüille tout le Canada comme nous le dirons. Quand le primptemps fut venu on commença a lever la chapelle qu'on avoit taillee pendant l hyver dans le bois; on avoit defsein de la traisner sur les neges et de transporter de cette facon toutes les pieces dans le lieu ou on devoit poser l'edifice; les ouvriers furent trompes, parceque les neges furent plus tost fondues quils ne pensoint; on ne scavoit comment faire et on ne pouvoit se resoudre a laiſser le bastiment a l'année suivante; le village est ordinairement desert au mois de mars et au mois d'avril il n'y reste que quelques femmes et quelques enfans; ces femmes la entreprirent de transporter toutes les pieces les poteaux et les poutres sont lourdes et

tion of the chapel. When the workman began, the savages began to work in concert — some by their gifts, others by their prayers; and they exerted themselves with all their might to aid the workmen. When the logs were squared, carting was out of the question; but the savages carried pieces sixty feet long and proportionately thick, and thus accumulated all the timbers where the frame of the building was to be hewn. There was no one who did not work according to his strength. The women and children all carried their pieces of timber; and several went about it with so much fervor that they hurt themselves, and were sick for a long time. But the most admirable of all was the workman who, never having learned, became a master-architect.

This year closed with the change of governors that was made,[15] and the change which also took place regarding the mission; for it became favored by the men by whom it had been persecuted. At the same time, we experienced the liberalities which the king has extended to it, especially as regards the rebuilding of the chapel.

1684.

We have not had a more perilous or a more honorable year for the mission than this one, during which war embroiled all Canada, as we shall relate. When spring had come, we began to erect the chapel, which had been hewn into shape in the woods during the winter. It was our plan to draw the timbers over the snow, and thus to transfer all the pieces to the place where the building was to be erected. The workmen were disappointed, because the snows melted sooner than they expected. We knew not what to do, and could not make up our

pesantes comme on peut l'imaginer que les pieces d un baſtiment de soixante pieds de long et de ving cinq de larges ne sont pas legeres; on leur proposa d'abord a ces porteuses de faire un chemin par terre qui a demie lieüe de distance du lieu d ou ondevoit tirer les pieces a celuy ou on devoit bâtir; il falloit abbatre et coupper de gros arbres pour faire le passage quand une ou deux iournees eurent esté employees a cela la nege manqua et le travail fut perdu on n'avoit plus q'un seul moyen au reste aſsez difficile et dangereux qui estoit de ietter les pieces dans leau et les faire venir par un petit ruiſseau qui paſse au pied de lendroit ou est a present le village et la chapelle. on se mettoit en danger de se noyier ou de geler cependant les sauuagesses seules animées de lesprit de la devotion et du desir d'avoir une chapelle, firent merveilles en cette occasion; premierement elles aiderent a faire le chemin et a couper des arbres qui estoint tombes dans le ruiſseau. il falloit se mettre dans leau jusques a la ceinture et y demeurer tout un iour. quand le chemin fut fait elles sentrexhorterent et se diviserent en diverses bandes les petites filles et les vieilles portoint les pieces les plus legeres par terre; les ieunes femmes et celles qui nestoint pas empeſchees par leurs groſsesses alloint de long du ruiſseau avec des perches pour conduire les pieces aux detours et les plus robustes et celles qui sappellent les bonnes chrestiennes en sauvage ou devottes en françois suivoint en l eau les pieces ayant choisy ce party le plus rude par esprit de penitence elles en furent fort incommodees et surtout il leur fallut faire de grands efforts pour tirer les pieces hors de leau; mais comme l entreprise fut faite pour

minds to leave the building until the following year. The village is usually deserted in the months of march and april; there are left in it only some women and children. Those women undertook to transport all the timbers. The posts and beams are clumsy and heavy — for one may imagine that the timbers of a building sixty feet long and twenty-five wide are not light. It was first proposed to these carriers to make a road by land, half a league in length, from the place whence the timbers were to be taken to the one where we were to build. It was necessary to fell and cut great trees, in order to make the passage. When one or two days had been employed at that task, the snow failed, and the labor was lost. They had now but one resort — and one, too, quite difficult and dangerous; this was to throw the timbers into the water, and convey them by means of a little brook which passes at the foot of the place where the village and the chapel now are. They exposed themselves to the danger of drowning or of freezing. However, the savage women alone, animated with the spirit of devotion and with the desire to have a chapel, did wonders on this occasion. To begin with, they helped to make the road and to cut some trees which had fallen into the brook; it was necessary to go into the water up to the waist, and remain there a whole day. When the road was done, they exhorted one another, and divided themselves into various bands. The little girls and the old women carried the lightest pieces by land; the young women, and those who were not hindered by pregnancy, went along the brook with poles, to guide the timbers through the turns; and the most vigorous, and those who in savage tongue are called "the good christians,"—or, in french, "the devout

honorer Dieu et par esprit de christianisme chacun fut content de tout cequi luy pouvoit arriver: on a coutume de remarquer en cette miſsion une grande ioye quand il se presente ainsy des travaux publics qui sont pour l honneur de Dieu ou pour le service des pauvres ou des malades.

On ne peut pas douter que cette maniere de vivre de quelques uns des sauvages nait attiré beaucoup de benedictions de Dieu sur la miſsion parmy lesquelles ie compte les morts pretieuses de quelques personnes comme celle dune petite fille de dix ans nommée Catherine Oüannonhße dont on a ecrit les actions la maniere de laquelle les sauvages meurent dans la miſsion est si consolante que personne n'apprehende ny la mort ny la maladie le malade mesme previent ceux qui sont autour de luy et prie souvent quon luy dise lheure de son trepas; ils apprehandent quon ne les flatte et quon ne leur cache une nouvelle qui fait trembler tout le monde; ils sempreſsent pour recevoir lextreme onction avant quils perdent lusage des sens: Dieu est si mervelleux et si liberal a lendroit de ces nouveaux chrestiens, quil donne aux uns les presentimens de leur mort prochaine et il s'en est trouvé qui ont dit a point nommé l heure de leur mort. il leur conserve souvent la raison et la parole iusques au dernier soupir: il y en a qui un moment apres avoir recité leur angelus tout haut ont rendu lame en faisant leur adieu comme quand on va faire quelque voyage. Il y en a qui sont morts en priant et a genoux il y en a qui ont expiré en faisant le signe de la croix; ils font en mourant de petites exhortations fort touchantes a ceux ou qui ne sont pas chrestiens ou qui vivent mal ou qui se sont

ones," followed the timbers in the water, having, in a spirit of penance, chosen this severest part of the labor. Their health was much affected thereby; and, above all, they had to make great efforts in order to drag the timbers out of the water. But, as the enterprise was done in order to honor God and in a spirit of christian faith, every one was content with all that might befall her. We are accustomed to note great joy in this mission when public works thus occur which are for the honor of God, or for the service of the poor or the sick.

One cannot doubt that this manner of living on the part of some of the savages has brought many blessings from God upon the mission. Among these I reckon the precious deaths of some persons — as that of a young girl of ten years named Catherine Ouannonhwe, whose deeds have been recorded. The way in which the savages die in the mission is so consoling that no one fears either death or disease. The sick person himself anticipates those who are about him, and often prays to be told the hour of his death; they fear lest one impose upon them, and hide from them this news which makes people in general tremble. They bestir themselves to receive extreme unction before they lose the use of their senses. God is so wonderful and so liberal toward these new christians that he gives to some presentiments of their impending death; and some have been found who foretold the time of their death at a specified moment. God often preserves their reason and speech until even their last breath; there are some who have given up the ghost a moment after reciting the angelus aloud,—saying their last farewell just as when one is about to go on some journey. There are some who died while praying and on their

relachés deleur premier ferveur, ils parlent de leur mort en distribuant eux mesmes leur petits meubles comme sils nestoint point malades; ils goutent par avance les plaisirs de lautre vie fondes sur les promesses de nostre seigneur tous ceux qui ont veu icy mourir les personnes en sont toutes consolées comme tesmoings oculaires de cequi se paſse.

Ceux qui regardent de plus pres cette perseverance des sauvages disent que Dieu leur accorde ces graces finales par ce quil ny en a aucun en cette mission qui nait tout quitté pour Dieu en quittant son pais pour luy; ainsy on n'en a pas encore vu mourir aucun qui ne soit mort en donnant de grandes marques de prædestination; quoyque le nombre des morts soit desia bien grand et mont iusques a pres de cent quarante les visages des trepaſses n'ont rien d affreux au contraire ils inspirent dela devotion les conferant avec la bonne vie des personnes qui ont vecu icy se peut il faire que des personnes qui frequentent les sacrements qui se confessent souvent qui ne sortent iamais du village pour la chaſse sans se confeſser qui ne sont pas plustost arrivés quils se preparent a se confesser, qui offrent a toute occupation differante de la iournee leur action à Dieu, qui pratiquent exactement le pardon des injures qui se confessent de quinze en quinze qui font souvent lexamen de conscience; qui saccusent des moindres distractions et qui vivent comme des anges se peut-il faire que ces personnes ne faſsent une bonne fin. La primitive eglise des iroquois est dans cet etat on commença cette annee a faire en leglise en public lexamen de conscience que quelques uns pratiquent ensuite comme des relligieux.

knees; there are some who have expired while making the sign of the cross. While dying, they make very touching little exhortations to those who are not christians, or who live wrong, or who have relaxed from their first fervor. They speak of their own death while themselves distributing their little belongings, as if they were not sick. They taste in advance the pleasures of the other life, founded upon our lord's promises. All those who have seen persons die here are, as eye-witnesses of what occurs, fully consoled thereby.

Those who most closely survey this perseverance of the savages say that God grants them these final graces because there is no one in this mission who has not given up everything for God, by leaving his country for his sake. Thus not one has yet been seen to die who has not at death given strong evidences of predestination,—although the number of the dead is already very great, and amounts to the number of nearly one hundred and forty. The faces of the deceased have nothing frightful about them; on the contrary, they inspire devotion. On comparing them with the good lives of persons who have dwelt here, can it be that persons who frequent the sacraments and often confess, who never leave the village for the chase without confessing, who have no sooner arrived than they make ready to confess, who in every different occupation of the day offer their work to God, who scrupulously observe the forgiveness of injuries, who confess from fortnight to fortnight, who often make their examination of conscience, who accuse themselves of the slightest distractions, and who live like angels—can it be that such persons do not end life well? The primitive church of the iroquois is in this condition.

On vit tant de personnes se recommander a la deffuncte catherine Tegakʁita on vit tant de bons sauvages faire cette devotion on se trouva en telle neceſsité cette année de saddreſser a elle, quun crut rendre un juste devoir a sa vertu de la transporter du cimetiere ou on lui avoit dreſse un an devant un petit monument, dans la nouvelle eglise tous les sentimens furent uniformes sur cela; on fit pourtant ce transport de nuit en presence des plus devots on a vu depuis des sauvages aller prier dans le lieu ou elle est lesquels avoint commencé a l aller uisiter des le mesme iour quelle fut enterree. on commença cette annee a faire quelques petits discours sur la passion de nostre seigneur tous les vendredis de careſme.

On n entendit tout l esté en canada que remuemens et bruits de guerre lesquels etants venus aux oreilles des sauvages ne servirent qua faire connoistre leur fidelité; qui leust iamais dit que la foy et la relligion les eust si bien unis avec les françois que de leur faire prendre Les armes contre les iroquois et leur propre nation ils lont pourtant fait comme on lescait et on a cette obligation aux capitaines qui scurent si bien tourner laffaire que les hommes et les femmes aimerent mieux perir que de perdre leur foy. On leur proposa en plein conseil laffaire en trois facons leur donnant le choix on dit premierement quils pouvoint se retirer dans leur pais sils vouloint secondement que sils demeuroint ils pouvoint garder leur village troisiemement quils pouvoint enfin aller avec les françois, le premier point ne leur pleut point dutout disans que se retirer davec Les françois et perdre le christianisme estoit une

They began this year to make publicly in the church the examination of conscience, which some are since practicing like religious.

So many persons were seen to commend themselves to the deceased catherine Tegakwita; so many good savages were seen to offer this devotion and found themselves in such necessity this year to address themselves to her, that we believed it was but paying a just tribute to her virtue to remove her from the cemetery — where a little monument had been erected to her, a year before — into the new church. All opinions were unanimous upon that. This transfer, however, was accomplished by night, in the presence of the most devout. Some savages have since been seen to go to pray at the place where she lies, who had begun to go to visit her on the very day when she was buried. We began this year to make some brief addresses upon the passion of our lord, every friday in lent.

During the whole summer in canada, one heard nothing but commotions and rumors of war; these, coming to the ears of the savages, served only to make known their fidelity. Who would ever have supposed that the faith and religion had so thoroughly united them with the french as to cause them to take arms against the iroquois and their own nation? They did so, however, as we know; and we owe this obligation to the captains, who knew so well how to direct the matter that men and women preferred to perish rather than lose their faith. The matter was proposed to them in open council, in three ways, giving them the choice. It was said, first, that they might withdraw to their own country if they wished; secondly, that if they remained they might remain in their own village; thirdly, that

mesme chose pour le second point ils dirent que les françois se defieroint trop deux le 3 point leur plut disans que nayant q'une mesme foy avec les françois ils vouloint aufsy risquer ensemble et partirent et eurent l'approbation de toute larmée dans tous leurs deportemens soit quon les anvoyast en embafsadeurs chez les iroquois soit qu'on s addressast a eux pour avoir des vivres de leur chafse soit quon leur demandast des moyens comme gens experimentés en guerre et qui l'estoint trouvés aux coups.

Le capitaine des anies a fait luy seul un present a la chapelle de quatre castors cest a dire dela monnoye d'orange 240 livres cest un chandelier a huit branches semblable a celuy qui est dans le presche d'orange. il est de bronze et a este fait en hollande ce capitaine allant en guerre voulut laisser un monument de sa pieté apres avoir abandonné sa cabane un an devant au service de Dieu.

La chapelle estant achevée on y mit les presens que les sauvages y ont fait ou a faire de leur robes de taffetas rayé de la chine que quelques uns y ont laifse un devant d'autel on a garny une poutre qui est sur l'autel de leur colliers quils mettent autour de la teste des guerriers comme une couronne de leurs bracelets de porcelaine decufsons que les femmes portent pour orner leurs cheveux de ceintures qui sont les perles des sauvages; on a dit plusieurs mefses en action de graces que Dieu a fait a catherine du Sault

1685

Ils acheverent au commencement de cette année la pallissade quils font autour du village agifsant

they could, after all, go with the french. The first statement did not please them at all, and they said that to withdraw from The french and lose the christian faith was the same thing. As for the second, they said that the french would distrust them too much. The 3rd proposal pleased them; and they said that, having but one and the same faith with the french, they wished also to run the same risks together. Accordingly, they set out, and had the approbation of the whole army in their entire conduct — whether they were sent as ambassadors among the iroquois, or our people applied to them for provisions from their chase, or advice were asked from them, as from people expert in war and who had been in close conflict.

The captain of the anies has himself made a present to the chapel, worth four beavers,— or 240 livres, in the money of orange,— that is, a candlestick with eight branches, similar to the one which is in the orange meeting-house. It is of bronze, and was made in holland. This captain, going to war, wished to leave a monument of his piety, after having given up his cabin, one year previously, to the service of God.

The chapel being finished, we placed therein the gifts which the savages made for it, or caused to be made — their robes, striped taffeta from china which some have left for it, and an altar-screen. They have decorated a beam which is above the altar with their collars,— which they put about the heads of the warriors, like a crown,— with their porcelain bracelets, with shields which the women wear to adorn their hair, and with belts, which are the savages' pearls. Several masses have been said by way of thanksgiving for the favors which God has vouchsafed to catherine of the Sault.

touſiours comme gens qui ne craignent pas de mourir etants aſsurés que les iroquois leurs entiens parens ne leur veulent du mal qua cose quils sont chrestiens; ils les avoint renoncés ces iroquois au conseil de guerre qui fut fait a la famine qui est un lieu au de la de Catarakȣi ils avoint declamé contre eux ils les avoint hués et enfin ils leur firent plusieurs menaces qui n'aboutirent enfin qua leur faire perdre leur place parcequils la quitterent pour venir achever la paliſsade; ce fut un second teſmoignage de leur bonne foy car le bien quils faisoint aux françois estoit grand parcequils alloint inceſsamment a la decouverte dans les bois ou les iroquois pouvoint passer pour descendre sur nous ce qui fait grand mal au cœur aux iroquois la paliſsade qui est pentagoſne eut alors cinq bastions dans lun desquels est un gros canon de fer de huit livres de balle ce travail nest pas petit parceque le village est devenu bien grand depuis quelques annees apres quils eurent . . .

[*The rest of the MS. is missing.*]

[Endorsed: +

"Narre Jusq'en 1685 de ce qui sest paſsé a la miſsion du Sault depuis sa fondation jusquen 1686 (par le P. Claude Chauchetière S.J.) premier cayer. (copié sur l'autographe du P. Chauchetière, 1881.)"]

1685.

At the beginning of this year was finished the palisade which they were making about the village,—always acting as people who do not fear to die, being assured that the iroquois, their former relatives, bear ill will against them only because they are christians. Those iroquois had renounced them at the council of war that was held at la famine, which is a place beyond Catarakwi. They had declaimed against them, had jeered at them, and finally uttered various threats against them, which eventually ended only in causing them to lose their places in the council, because they left it in order to come to finish the palisade. This was a second indication of their good faith, for the benefit which they were rendering to the french was great. They went incessantly to scout in the woods, where the iroquois were likely to pass in order to make a descent upon us; and this greatly vexes the iroquois. The palisade, which is pentagonal, then had five bastions, in one of which was a great iron cannon for eight-pound balls. This task is not small, as the village has become very large during these past few years. After they had[16] . . .

[*The rest of the MS. is missing.*]

[Endorsed: +

"Narrative, Until 1685, of what occurred in the mission of the Sault, from its foundation until 1686 (By Father Claude Chauchetière, S.J.); first book. (Copied after Father Chauchetière's autograph, 1881.)"]

CLVII, CLVIII

Miscellaneous Documents, 1671-1687

CLVII.— Remarques Touchant La Mission de Tadoussak S. J. depuis 1671; François de Crepieul, Pastagȣtchichiȣ sipiȣ, 7 Auril, 1686

CLVIII.— Deux Lettres du R. P. Bechefer a M^r^ Cabart de Villermont; Quebec, 19^e^ 7^bre^ et 22^e^ 8^bre^, 1687

SOURCES: We obtain Doc. CLVII. from the original MS. in the archiepiscopal archives of Quebec. For Doc. CLVIII., we follow contemporary apographs in the Bibliothèque Nationale, Paris.

Remarques Touchant La Mission de Tadoussaĸ S. J. depuis 1671 par le p. François de Crepieul Jésuite.

De La Cabanne de Louÿs
Kestabistichit á pastagȣtchi-
chiȣ sipiȣ 7 Auril 1686

1 INTER Montanenses qui duas vxores retinuere, feré omnes in sÿluis obierunt absque Sacramentis inter quos ȣsĸan dux externus etiam Baptismo quem petierat á R. P. Albanel, et á me ad Lacum S. Jōis peoĸȣagamÿ, priuatus et interfectus á chaȣanoquæis. 2 Henricus Kisaĸȣan qui etiam post Baptismum idām retinuit paulo post obiit vir potens voce, et viribus. 3 Juuenis Filius Apistabech, et duæ vxores etiam juniores in sÿluis eodem feré anno
2 obiere. Tres aut 4 alii post vnum, aut alterum Annum omnes cum vxoribus, et pueris baptizatis perierunt quod aduertent plerique petierunt iungi matrimonio, et constantiores fuerunt in fide, et legitimo matrimonio.

3 Je ne scais aucun de Tadoussaĸ auoir eü deux Femmes, mais Tous sont mariéz en face deglise et constans dans La Foÿ, et dans leur Mariage.

4 La pluspart de ceux qui ont negligé de se confesser, quand ils le pouuoient, sont préque tous morts dans les Bois sans ce sacrement.

Le chef des Mÿstassins Kaȣistasĸaȣat. Le chef des Kȣaĸȣchiȣets Ka Mistasihanet. Le chef du grand

Remarks Concerning The Tadoussak Mission of the Society of Jesus since 1671, by father François de Crepieul, Jesuit.

From The Cabin of Louÿs Kestabistichit at pastagoutchichiou sipiou, April 7, 1686.

OF the Montagnais who retained two wives, nearly all died in the woods without the Sacraments; among these Ouskan, a chief from a foreign tribe,—dying also without Baptism, which he had asked from Reverend Father Albanel and from me at Lake St. John, peokwagamÿ,—was killed by the chawanoquois. 2. Henri Kisakwan, who even after Baptism retained a widow, died shortly after. He was a man powerful in speech and in strength. 3. His Young Son Apistabech and his two younger wives died almost the same year in the forest. Three or 4 others all perished, after one or two Years, with their wives and their baptized children,—which fact the greater number remarked, and asked to be united in wedlock; they then remained more constant in the faith, and in lawful marriage. 1 2

I know none of Tadoussak who have two Wives; but All are married before the church, and are constant in The Faith and in their Marriage. 3

Most of those who neglected to confess their sins when they could have done so, have died in the Woods without that sacrament. 4

[Among these were] the chief of the Mÿstassins,

Lacq des Mÿstassins ȣesibaȣrat á Dæmone deceptus, et forté raptus vt aiunt ad Lacum peoKȣagamy Quinogaming vbi fratrem occiderat. on n'a pü trouuer que son Justocorps.

5 Quelques jurognes ne proffitant pas des Aduis, et des Reprehensions du Missionnaire, ont esté priués des sacremens. vn chef papinachois tué en canot auec son Fils marié Jacquechis noÿé vers la Malbaÿe — La Femme du grand charle s'est pendue à TadoussaK aÿant beu etc.

6 Quelques Vielles, et quelques autres Femmes se sont disciplinées dans Le Bois, quoy qu'elles ne se fussent tout á fait eniurées.

7 Quelqs. Jeunes Femmes ont resisté constamment aux Impudiques, et á quelqs François quoÿ qu'ils leurs presentassent de L'eau de vie etc — Quelqvnes ont d'abord aduertis Le Missionaire, et l'ont prié de faire cesser ces Importuns —

8 La pluspart de ces Femmes sont mortes tres Xtennement et auec de Vraÿs sentimens de pieté, et en particulier Trois papinachoises mariées en face d Eglise.

9 Jaÿ vü des Hommes, et des Jeuns gens les plus portés au jeüx et á leurs diuertissemens le quitter promptement, et ioieusement pour venir á La Messe, et aux exhortations, ou aux prieres et mesme Quelqvns laisser leur manger, et quelquefois leur ȣragan de sagamité après en auoir pris vne culierée ou deux.

10 Tous ont grand soin d'enuoier aussÿ leurs enfans aux prieres, et aux catechismes; et quelquefois ils les obligent á quitter le manger, ou ils les châtient, quand ils ÿ manquent.

Kawistaskawat; The chief of the Kwakouchiwets, Ka Mistasihanet; and The chief of the great Lake of the Mÿstassins, Wesibaourat; he was deceived by the Devil, and perhaps carried off, so they say, near Lake peokwagamy Quinogaming, where he had killed his brother. They found nothing but his Jerkin.

Some drunkards, who would not heed the Advice and Rebukes of the Missionary, were deprived of the sacraments. A papinachois chief was killed, with his married Son Jacquechis, in a canoe; they were drowned near Malbaÿe. The Wife of tall charles hanged herself at Tadoussak, while intoxicated, etc. 5

Some Old women, and some other Women, took the discipline in The Woods, although they had not been completely intoxicated. 6

Some Young Women constantly resisted the Libertines and some Frenchmen, although they offered them brandy, etc. Some of these women at once informed The Missionary of it, and begged him to put a stop to those Importunate men. 7

Most of these Women died in a very Christian manner, and with True sentiments of piety,—especially Three papinachois, who had been married with the rites of the Church. 8

I have seen Men and Youths who were most addicted to gaming, and to their amusements, abandon these promptly, and gladly come to Mass, and to the exhortations or prayers. Some even left their meals, and sometimes their platter of sagamité, after eating a spoonful or two. 9

All are very careful also to send their children to prayers and to catechism; and sometimes they compel them to leave their meals, or they chastise them when they fail to attend. 10

11 Quoÿ que plusieurs Familles soient dans vne mesme cabanne, je y á de L vnion, et de La charité je n'ÿ aÿ point encor Vü de batterie; et ie n'ÿ aÿ ouÿ que tres peu de querelle, et tres rarement hors de La Boisson. ils ont de La charité les vns pour les autres, et beaucoup pour les Enfans — J'en aÿ se tirer le morceau de la bouche etc., ils en ont aussÿ beaucoup pour les Malades — i'en aÿ admiré Quelqvns, et quelqs Femmes encor plus charitables nonobstant la puanteur, sur tout depuis qu'ils sont Xiens.

12 Tous en general ont bien de la patience dans leur Vie errante. ils souffrent la Faim, la soif, le froid et La fatigue plus courageusement que Nous — si vn canot tourne ou si vne Traisne renuerse ils en rient, et souuent ie les admire dans les chemins les plus difficilles, ou les François se faschent et jurent.

13 Ils ont Le Larcin en horreur; et ils ne sont guer amateurs des biens de La Terre, mais beaucoup plus de la santé, et de La vie; ils viuent fort contens quand ils ont bien á manger et à petuner — Les chasseurs s'attristent plus que Tous les autres quand le petun Vient á manquer.

14 La jalousie, et la Detraction sont leurs plus grands vices, et á Quelqvns la Boisson et l iurognerie dans les occasions.

15 Les Hommes, et sur tout les Femmes, et les Filles sont fort pudiques, et elles se couurent decemment, soit assises, soit couchées. Les jeuns gens sont plus sals en parolles.

16 Tous meinent vne vie errante, pœnitente, et Humiliante quoÿ que patiente, paisible et innocente dans les Bois, ou pendant l'esté au mois d Aout, et mÿ Septembre souuent ils jeünent malgré eux, aussy

Although several Families reside in the same cabin, there is naught but union and charity therein. I have not yet Witnessed any assaults; and I have heard but few quarrels, and those very seldom when they were not in Liquor. They are charitable to one another, and greatly so to the Children. I have seen some take the morsel from their own lips, etc. They are also very charitable to the Sick. I have admired Some of them, and also some Women who, notwithstanding the stench, were even more charitable, especially since they have been Christians. 11

All, as a rule, are very patient in their wandering Life. They endure Hunger, thirst, cold, and fatigue more bravely than We. If a canoe upset, or a Train overturn, they laugh; and I often admire them in the most difficult roads, where the French become angry and swear. 12

They have a horror of Theft, and have but little love for Worldly goods, but much more for health and for life. They are quite content when they have plenty of food and tobacco. The hunters are much more grieved than All the others, when tobacco fails. 13

Jealousy and Calumny are their chief vices,— and, in the case of Some, Drinking and intemperance, when the opportunity presents itself. 14

The Men, and even more the Women and Girls, are very modest; the latter cover themselves decently, whether sitting, or lying down. The young men are more inclined to be filthy in their language. 15

All lead a wandering, penitent, and Humiliating, but patient, peaceful, and innocent life in the Woods — where, during the summer,— in the month of August, and up to the middle of September,— 16

bien qu'aux mois de Decemb. et janu. et quand la neige est mauuaise. Quelqvns sont morts de Faim.

17 Les Seculiers et ceux qui disent que si vn Sauuage ne sçauoit pas qu'il dût s'eniurer, il ne boiroit pas. cela n'est pas general et ie l'aÿ vü, et crois faux en plusieurs jay vü Medart Esquimeux en auoir encor aux Roÿs au temps de mon premier hiuernement auec pierre courpon, et Martin Echineskaȣat.

j aÿ vü le grand charles en garder mieux que de Francois et mesme en Traitter aux Autres.

Jaÿ vü Medartchis Etechemin en refuser, et quelqs Sauuagesses aussÿ, quoÿ qu'elles eussent desia beus, et plusieurs n'en vouloir boire q'vn coup ou deux.

Le grand charle de Tadoussak en beuuoit Tous les Matins iusqu'a ce que son petit Baril ou sa caue á Flaccon duroit et vn coup quand il retournoit de la chasse ou de Voiage, et disoit à vn chacun qu'il sen trouuoit tres bien.

Jaÿ vü Louÿs Kestabistichit mon hoste en menager vne chopine plus de dix jours, et cela plus de quatre á cincq fois; et ne pas toucher à celle que i'auois mis dans vne petite bouteille pour lesprouuer, quoÿ qu'il scut le Lieu ou elle estoit.

18 plusieurs ont porté quelqs Barils de Vin, et d'eau de Vie au Lacq S^{t} Jean auec plus de Fidelité que Quelqs François, et que Quelqvns des Hommes á gage.

19 Quelqvns en ont gardé et Traitté aux Mÿstassins. Louÿs Kestabistichit m'a assuré auoir eü 24 ou 26 castors d'vn petit baril porté de chegȣtimÿ, et puis traitté a Kȣchaȣraganich, et Echitamagat sans aucun desordre et auec la satisfaction de ces Estrangers

they often fast in spite of themselves, as they also do in the months of December and january, and when the snow is in poor condition. Some have died of Hunger.

The Seculars and those who say that, if a Savage did not know that he would become intoxicated, he would not drink, are wrong. This is not the general rule, as I have seen; and I think it untrue in the case of many. I have known Medart, an Esquimaux, to have some liquor still in his possession at Epiphany, when I first wintered there with pierre courpon and Martin Echineskawat. *17*

I have known tall charles to keep it better than the French do, and even to Trade it to Others.

I have seen Medartchis, an Etechemin, refuse it,— as did also some Savage women, although they had already drunk some; and there are many who would not take more than a drink or two.

Tall charles at Tadoussak drank some Every Morning as long as his little Keg or case of Bottles lasted; he also took but one drink when he returned from hunting, or from a Journey, and he told every one that this suited him very well.

I have seen Louÿs Kestabistichit, my host, keep a pint for more than ten days — and this on more than four or five occasions,— and not touch what I had put in a little bottle to test him, although he knew Where it was.

Many have carried Barrels of Wine and of Brandy to Lake St. John, more Faithfully than Some Frenchmen and than Some of the hired Men. *18*

Some have kept liquor, and have Traded it to the Mÿstassins. Louÿs Kestabistichit has assured me that he obtained 24 or 26 beaver-skins for a small *19*

gisles ȣtastaĸ'ȣano mon Hoste en fit autant audit Lieu, et Le grand charles de Tadoussaĸ au Lacq s^{t} jean de peoĸȣagamÿ.

20 j'aÿ connü vn certain canadien pire, et plus importun q vn Sauuage pour la Boisson, et qui assés souuent en á pris et bü, de celle des pp. et des François dans Les Transports.

21 Le moins qu'on peut se seruir des coureurs de Bois c est le meilleur pour la Mission, et pour La Traitte

22 Il est bon de bien eprouuer les Hommes à gage auant que de se fier á eux, et de ne pas les laisser aller aux cabannes souuent, sur tout ou il ÿ á de Jeunes Femmes, ou Filles, á marier.

23 Il est expedient d'empescher tant qu'on peut, qu'ils aÿent de la Boisson en particulier, et qu'ils en traittent.

24 on gagne plus auec Tous Les Sauuages par la Douceur, que par La Seuerité quoÿ que quelquefois necessaire; et par La patience, que par La cholere qui leurs fait perdre l'estime du Missionnaire.

25 Le moins qu'on peut prester aux Sauuages, c'est le meilleur.

26 Il est bon de leurs faire du bien dans Les occasions, et de les assister dans la Necessité: ils sen souuiennent, et ils en parlent fort souuent.

27 on ne perd iamais rien à caresser les Enfans, á loüer quelquefois les jeuns gens, et les chasseurs — á respecter Les vieux, et Les vielles, á honorer Les Morts, et á prier Dieu pour eux etc.

28 on ne doit point aussÿ se rebuter d'abord, et condamner les façons de faire de quelqs pauures Sauuages, on peut en venir á bout auec le Temps, et La patience.

keg brought from chegoutimÿ, and then bartered at Kouchaouraganich and Echitamagat,—witnout any disorder, and to the satisfaction of those Strangers. Gisles Outastak'wano, my Host, did as much at the same Place; and tall charles of Tadoussak at Lake st. john of peokwagamÿ.

I have known a certain canadian who was worse and more importunate for Liquor than a Savage; and who very often helped himself and drank from that belonging to the fathers and to the French, while it was being Transported. 20

The less one employs the coureurs de Bois, the better it is for the Mission and for The Trade. 21

It is well thoroughly to test the hired Men before trusting them; and not to let them go often to the cabins, especially those where there are Young Women or marriageable Girls. 22

It is advisable to prevent them, as much as possible, from having Liquor of their own, and from trading it. 23

More is gained with All The Savages by Gentleness than by Severity, although this is sometimes necessary; and by patience than by anger, which makes them lose their esteem for the Missionary. 24

The less one lends to the Savages, the better. 25

It is well to do good to them, when The opportunity presents itself, and to assist them in their Necessity; they remember and speak of it very frequently. 26

Nothing is ever lost by caressing the Children, and by occasionally praising the young men and the hunters; by respecting The old people; by honoring The Dead, and praying to God for them, etc. 27

One must not be discouraged at the start, nor condemn the customs of some poor Savages; they can be won in Time, and with patience. 28

29 on les gagne en Visitant les cabannes, et ils se croient mesprises ou haÿs du Missionnaire qui ne les Visite point.

30 Ils aiment aussÿ la recognoissance quoÿ que quelquefois on les recompense assés peu au prix des Voiages qu'ils font, et ils ne laissent pas destre contens. il faut les caresser plus que les autres

31 Quand ils donnent quelque chose en present: il est bon de ne leurs pas la refuser, et de les en recompenser. ils donnent presq^{9} tousiours plus qu'on ne leurs rend par exemple iaÿ vü donner á Quelqvns dix Langues dorignal etc. et estre bien contens d vn ȣragan de pois, de blé d Inde, 2 galettes, vn bout de petun et vn coup d'eau de vie. si Quelqvns entre les honnets François ne sont pas bien recognoissans en leur endroit, ils passent pour Auaritieux, et des gens peu considerables.

32 on dira ce quon voudra là dessús, des sauuages ie les trouue plus recognoissans, et plus Liberaux que plusieurs François.

33 ceux qui disent, et mesme des Nostres, qui il n'ÿ á rien á faire dans ces Missions, se trompent, et ils ne disent pas bien La verité, sinon deux mesmes parce qu'ils ne veuillent préq3 rien faire ou entreprendre, ou s'il se pouuoit ne rien souffrir Il ÿ á assurement á faire quand on veut, et quand on á tant soit peu de Zele. La Traitte de la Boisson ne dure pas si long temps, et il est fort aisé aux commandans dempescher le desordre. elle n'est point aussÿ par Tout ou est Le Missionaire.

34 Ne pouuant point empescher à TadoussaK, et á cheg^{ȣ}timÿ ceste sorte de Traitte, on doit faire ce qu'on peut, et tacher d'imiter Les predicateurs de

They are pleased by Visits paid to their cabins, and consider themselves despised or hated by the Missionary who does not Visit them. 29

They are likewise pleased to find gratitude, although they are sometimes but indifferently paid for the Journeys that they perform, and are nevertheless satisfied. They must be treated with more attention than the others. 30

When they give anything as a present, it is well not to refuse it, and to reward them for it. They nearly always give more than is given them in return. For instance, I have seen Some of them give ten moose-Tongues, etc., and be well content with a platter of peas, some Indian corn, 2 biscuits, a chunk of tobacco, and a drink of brandy. If Any among the honest Frenchmen are not properly grateful to them, they are held to be Avaricious, and people of but little note. 31

Whatever may be said on this point about the savages, I find them more grateful and more Liberal than many of the French. 32

Those, even among Ours, who say that there is nothing to be done in these Missions are mistaken, and do not speak The truth except as regards themselves, because they will hardly do or undertake anything — or, if possible, would not endure anything. There is certainly something to be done when one wishes, and when one has the slightest Zeal. The Trade in Liquor does not last so long, and it is very easy for the commandants to prevent disorder. There is never any, Wherever The Missionary happens to be. 33

As this kind of Trade cannot be prevented at Tadoussak and at chegoutimÿ, we must do what we 34

Quebek, et les ss. Anges á legard des pecheurs, et des pecheresses. et de nuisager les Trauaux de nos pp. aux iroquois etc.

35 Les Voiages, et Les cabannes Sauuages sont de Vraÿes escholes de Mortification, de patience, et de Resignation.

36 La Crainte, et L'Amour de Dieu sont grandement necessaire á vn Missionaire qui dans Les cabannes est préq3 tousiours auec des gens mariés; et qui quelque fois se trouue seul soit dans Les cabannes, soit dans Les voiages auec de jeunes Sauuagesses, pendant que les Hommes sont á La chasse.

37 Sa vie est tout á fait pœnitente, et Humiliante.

38 L oraison, La Lecture, et Lecriture luÿ sont fort necessaires en certains Temps, et Lieux; et L Action préq9 tousiours en d'autres Temps.

39 Il á besoin de beaucoup de prudence pour agir auec plusieurs François, et auec Les Sauuages; et de beaucoup de charité pour supporter Les vns, et Les Autres.

40 Auec ces deux pieces il doit tant qu'il peut pacifier Les Esprits, et appaiser les Differens qui se rencontrent entre Les François, et Les Sauuages, sans prendre Le partÿ de L vn plustost que de L Autre.

41 S'il s'imagine que Les Sauuages sont pour Luÿ, et qu'il n'est point en ces quartiers pour eux, il nauancera pas beaucoup, et il ne perseuerera pas longtemps en ces penibles Missions comme il est arriué á Quelq vns.

42 S il n'a bien du courage, et de la resolution á souffrir, et vn peu d'affection pour les Sauuages, il n'aura préque pas de contentement.

can, and endeavor to imitate The preachers of Quebek, and the holy Angels, with respect to sinners, and contemplate the Labors of our fathers among the iroquois, etc.

Journeys, and The cabins of the Savages, are Truly schools of Mortification, of patience, and of Resignation. 35

The Fear and The Love of God are very necessary to a Missionary who in The cabins is nearly always with married people; and who sometimes finds himself alone, either in The cabins or on journeys, with young Savage women while the Men are hunting. 36

His life is entirely one of penance and of Humiliation. 37

Prayer, Reading, and writing are very necessary to him at certain Times and Places, and Action almost always at other Times. 38

He needs great tact in dealing with many of the French, and with The Savages; and much charity, in order to endure Both. 39

With these two traits he must, so far as lies in his power, pacify Minds, and soothe Quarrels that may arise between The French and The Savages, without taking The part of one more than of The Other. 40

If he imagine that The Savages are for Him, and that he is not in that quarter for them, he will not make much progress; and he will not long persevere in these arduous Missions—as has been the case with Some. 41

Unless he has great courage, and resolution to suffer, and some affection for the Savages, he will have hardly any satisfaction. 42

43 Le meilleur pour luÿ est de s'appliquer vniquement á sa Mission; et de laisser agir Les commandans, et Les commis pour La Traitte selon qu'ils veüillent, et qu'ils iugent.

44 La Reprehension publique sur tout á ces Mess^rs^ nuit souuent plus, qu'elle ne proffite. La particuliere est prise en bonne part pour l'ordinaire; et Les aduis qu'on en donne au R. P. S. et aux Mess^rs^ les Directeurs.

45 La ciuilité, et La Deference selon leur condition gagnent Les cõdans, et Les commis. et estant accompagnées d'vn peu de soumission aux Directeurs á qui il suffit souuent d'exposer, et quelque fois de faire exposer par Quelque Amÿs les besoins de La Mission, et de la Maison du Lacq.

46 On doit aussÿ euiter le murmure touchant Les viures, et n'en pas du tout parler deuant Les François, et les Sauuages qui ne manquent point aprés de faire leurs rapports selon leurs Idées qui souuent sont perdre beaucoup d estime qu'on auoit pour Le Missionaire.

47 on doit aussÿ bien se garder d'estre importun dans Les Demandes, ou de temoigner de bouche, ou par escrit d'estre choque du refus mais attendre l'occasion ou le Temps plus fauorables. par ce moÿen Tost ou tard on obtient tout ce qu'on pretend, quod sapissimé fui expertus.

48 Dans les Voiages il faut beaucoup de patience et vn peu de condescendance pour les canoteurs, sur tout pour Les Sauuages qui ne veüillent pas se trop risquer — quand on n'est pas pressé le meilleur est de les laisser chasser, et cabaner quand ils le souhaittent.

The best thing for him is to devote himself solely to his Mission, and to leave The commandants, and The clerks appointed for The Trade, to act as they please and as they deem advisable. 43

Public Rebuke, especially in the case of those Gentlemen, often does more harm than good. Rebuke in private is generally taken in good part, as well as The advice given to the Reverend Father Superior and to Messieurs the Directors. 44

Civility and Deference, according to their rank, win The commandants and The clerks, when accompanied by a little submission to the Directors, to whom it is often sufficient to represent, and sometimes to cause to be represented by Friends, the needs of The Mission and of the House at the Lake. 45

One must also avoid complaining of The food, and not speak of it at all before The French and the Savages — who fail not to repeat it afterward, according to their own Ideas, which frequently causes much of the esteem felt for The Missionary to be lost. 46

One must also avoid being importunate in one's Requests; or showing, by word or by writing, that one is offended at being refused; but one should await the most favorable opportunity or Time. By this means one obtains, Sooner or later, all that he claims, *quod sæpissimé fui expertus.* 47

On Journeys, a great deal of patience is needed, and a little condescension for the canoemen,— especially for The Savages, who are unwilling to risk themselves too much. When one is not in haste, the best way is to let them hunt and camp when they wish. 48

49 Quand Les chiens sont á Terre pour chasser, et qu'ils les attendent, ou les appellent on ne doit pas temoigner de deplaisir; et aussÿ quand les enfans crient, ou qu'ils pleurent.

50 Quelque petite Louange, soit pour l'addresse á canoter, á chasser, á porter; soit pour auoir bien soin du canot, et des paquets proffite souuent, et les encourage beaucoup, aussÿ bien que Les jeunes Femmes, et Filles; et cela plait aussy aux parens qui en temoignent tousiours de La joÿe.

51 Quoÿque la pesche, La chasse aux Lieüres, et aux Marthes soit bonne dans La Necessité, et par forme de diuertissement elle nuit cependant beaucoup au Missionaire qui sy affectionne trop: et elle luÿ cause vne grande perte de Temps, et trouble les exercices de La Mission, et L ordre de La Maison; et le plus souuent elle scandalise les François aussy bien que Les Sauuages, qui en parlent selon leurs idées vt ipse sæpius audiui de p. Antonio, et animaduerti.

52 il doit se garder de reprocher aux Sauuages de ce qu'ils ne luÿ font pas quelques presens pour des petites Charités qu'il leurs à fait, et ne point aussÿ leurs en demander sans quelqs notable Necessité.

53 il doit se garder de Fouiller dans Les Sacqs des Engagés á moins quil nÿ ait quelqs soupçon de Larcin: et il ne doit pas dire aux Commandans ce qu'il ÿ á trouué, nÿ la quantité des Marthes etc. qu'ils ont chassé, cela nuisant souuent á Tous et á Luÿ mesme. Le peu qu'ils traittent regarde plus Le com^{dant}, ou Les commis que Le Missionaire — souuent ces gens en ont quelqs petite permission. et on choque L vn et L Autre sans aucun fruit.

When The dogs are on Land for the purpose of hunting, and they await or call them, one must not manifest any displeasure; nor when the children scream or weep. 49

A little Praise — either for being skillful in managing the canoe, in hunting, in carrying; or for taking good care of the canoe and of the packs — often does good, and encourages them greatly, as well as The young Women and Girls; this also pleases the parents, who always show how glad they are. 50

Although fishing, and hunting Hares and Martens, are proper when Necessary, and by way of recreation, they nevertheless do great harm to the Missionary who becomes too fond of them. These things cause him to lose much Time, and disturb the exercises of The Mission and The order of The House; and most frequently they scandalize the French as well as The Savages, who discuss them according to their own ideas,— *ut ipse sæpius audivi de patre Antonio et animadverti.* 51

He must be careful not to reproach the Savages because they do not give him presents for the petty Charities that he has done them; and also not to ask them for any, without great Necessity. 52

He must be careful not to Search The Sacks of the Engagés, unless he has some reason to suspect them of Theft; and he should not tell the Commandants what he has found, or the number of Martens, etc., that they have trapped, as this does great harm to All and to Himself. The petty trade that they carry on concerns The commandant or The clerks more than The Missionary. These people often have a limited permission, and one offends Both without any good results. 53

54 Si Le com[dant] fait quelqs Faute il est mieux de l'en aduertir en particulier, qu'en publicq —

55 La Reprehension publique á moins qu'elle ne soit bien digerée, et appliquée selon La Necessité aigrit Les Esprits contre Nous. ce Zele indiscret nuit beaucoup plus qu'il ne proffite j'en aÿ vü de fascheuses suittes par vn des Nostres.

56 il doit tant qu'il peut, estre tousiours gaÿ, et Affable; et ne pas se trop familiariser soit auec Quelq[9] François, soit auec Quelqs Sauuages, ou Sauuagesses.

57 A moins de Necessité ou de grand soupçon il doit bien se garder d'aller La Nuit dans Les Cabannes, sur tout ou il y a des Jeunes, et des Filles à marier. souuent ils interpretent cela en mal.

58 il ne doit point estre trop long á faire Les prieres, ou Les importuner, sur Tout parmy Les Estrangers.

59 Qu'il ne marie en face d'Eglise aucun François auec quelq[9] Sauuagesses sans Le consentement des parens, et sans l'approbation de M[sgr].

60 Si Quelque Francois á abusé de quelque Sauuagesse, qu'il l'en reprenne en particulier, et si le peché est scandaleux, qu'il le fasse en publique, et si Le Francois continüe, qu'il en aduertisse au plustôt M[sr]. Le Directeur, et Les Mess[rs], et Les parens, et qu'il priue l'vn et L'Autre des Sacremens ad Tempus.

If The commandant commit any Fault, it is better to admonish him privately than publicly. 54

Public Rebuke, unless well arranged beforehand and resorted to according to Necessity, embitters Minds against Us. Such indiscreet Zeal does more harm than good. I have seen unpleasant results happen through it to one of Ours. 55

He must, so far as possible, be ever gay and Affable, and not be too familiar either with Any Frenchmen or with Any Savages, whether men or women. 56

Except in case of Necessity or of strong suspicion, he must be careful not to go at Night into The Cabins, especially where there are Young women and marriageable Girls. They often give a wrong interpretation to this. 57

He must not be too long in saying prayers, or importune Them, Especially among Strangers. 58

Let him not marry with the rites of the Church any Frenchman to a Savage woman, without The consent of the parents, and without Monseigneur's approval. 59

If A Frenchman abuse any Savage woman, let the missionary reprove him privately; and, if the sin be scandalous, let him do so publicly. But, if The Frenchman continue, let the missionary, as soon as possible, inform Monsieur The Director and The Gentlemen, and The relatives; and let him deprive Both of the Sacraments, *ad Tempus*. 60

Deux Lettres du R. P. Bechefer a Mr Cabart de Villermont

De Quebec le 19e 7bre 1687.

VOUS m'avez demandé Mr que ie vous fiſſe savoir le succez de l'expedition de Mr nôtre Gouverneur contre leſ Iroquoiſ. Voici tout ce qui s'y est passé. La revue de l'armée ayant été faite danſ une isle proche de Montreal, elle ſe trouva de 800 hommes de troupeſ reglieſ et d'un pareil nombre de milices: outre cent Canadienſ qui devoient être sans cesse ocupez a porter des vivreſ en canot a Catarokouy et cent autreſ qui formoient comme un petit camp volant. Environ 300 sauvageſ cretienſ habituez parmi nouſ, Iroquoiſ, Algonquins, Abnakï et Huronſ s'y ioignirent. On partit du quartier d'aſſemblée l'11e Juin et on paſſa hureuſement touſ leſ rapideſ qu'on rencontre pendant 40 lieueſ de chemin, sanſ autre perte que de 2 hommeſ qui se noyerent par malheur. On s'atendoit que leſ ennemiſ nous en diſſputeroient le paſſage, maiſ il n'y en parut aucun et on n'ut que la rapidité et le cours impetueux des eaux a combattre, avec un travail et deſ peineſ qu'on ne peut concevoir a moinſ que d'en avoir été témoin. Ce fut dans ceſ mauvaiſ paſ que noſ ſauvageſ, qui y ſont acoutumez furent d'un fort grand secourſ aux françois. Enfin aprez bien deſ fatigueſ et aprez avoir eu preſque tous les iourſ de la pluye et le vent contraire, on arriva au fort de Catarokouy ou Mr de

Two Letters of Reverend Father Bechefer to Monsieur Cabart de Villermont.

QUEBEC, September 19, 1687.

YOU asked me, Monsieur, to inform you of the success of Monsieur our Governor's expedition against the Iroquois.[17] Here is an account of the whole affair. When the army was reviewed on an island near Montreal, it was found to consist of 800 men of the regular troops, and a like number of militia,—besides one hundred Canadians, who were to be constantly employed in transporting provisions in canoes to Catarokouy; and a hundred others, forming a sort of small flying camp. About 300 christian savages who are settled among us—Iroquois, Algonquins, Abnakï, and Hurons—joined the expedition. They started from the rendezvous on the 11th of June, and safely passed all the rapids that are met along a distance of 40 leagues, without other loss than that of 2 men, who unfortunately were drowned. They expected that the enemy would dispute the passage, but not one appeared; and there were only the rapidity and the impetuous current of the waters to contend against,—with labor and fatigue that no one can conceive without witnessing them. In these difficult passages, our savages, who are accustomed to them, were of very great assistance to the french. Finally, after much fatigue, and after having had rain and contrary winds nearly every day, they reached fort

champigny s'etoit rendu quelques iourſ auparavant. L'armée n'y en ſeiourna que 4 et en partit le 5e Juillet. Le temps ayant été favorable pour traverſer le Lac Ontario, elle arriva le 10e a Ganniatarontagoüat, qui eſt l'endroit qu'on avoit choiſi pour le debarquement et qui n'eſt qu'a 10 lieueſ deſ bourgadeſ de Tsonontoüan. On s'etoit fort precautioné pour faire la decente, parcequ'on croyoit que leſ Iroquoiſ s'y opposeroient. Cependant elle se fit fort paiſiblement. Et par un fort grand bonheur 180 françois qui étoient venuſ par l'ordre de Mr de Denonville du pays des Outaoüaes ou ils étoient en traite y arriverent en même temps avec 3 a 400 sauvages, de diverses nationſ, qu'ilſ avoient engagé a leſ suivre. On ſe mit auſſi tost a faire un fort pour la sureté deſ bateaux et deſ canots de l'armée, qui devoit aler chercher à travers les terres les ennemiſ dans leurs pays. Comme ce poste étoit de fort grande conſequence, on y laissa 400 hommeſ, souſ le commandement de sr Dorviliers qui est un vieux oficier d'une grande capacité et d'un merite fort diſtingué. Pendant qu'on travailloit à ce fort quelqueſ Iroquoiſ parurent sur une hauteur qui crierent a nos gens que c'étoit perdre le temps que de s'amuſer a faire deſ paliſſadeſ, qu'il faloit au plutoſt s'avancer et qu'ilſ étoient danſ une extreme impatience de ſe battre contre leſ françoiſ. Et aprez avoir fait de grandſ criſ et dechargé leurſ fuſilſ hors de portée, ilſ prirent la fuite

Le 12e a midy on ſe mit en marche, qui ne fut que de 3 lieueſ ce iour la. Le 13e on partit de grand matin et on fit toute la diligence que l'on put. Aprez avoir passé 2 defilez fort facheux, il n'en reſtoit

Catarokouy, where Monsieur de champigny[18] had arrived some days previously. The army remained there only 4 days, and left on the 5th of July. The weather being favorable for crossing Lake Ontario, the troops arrived on the 10th at Ganniatarontagouat [Irondequoit], the place selected for disembarkation, which is only 10 leagues from the villages of Tsonontouan. Great precautions had been taken to effect the landing, because it was thought that the Iroquois would oppose it. It was, however, effected very peacefully; and, by great good fortune, 180 french — who had come by order of Monsieur de Denonville, from the country of the Outaouaes, where they were engaged in trading — arrived at the same time, with 3 or 400 savages, from various nations, whom they had induced to follow them.[19] All set to work at once to build a fort for the protection of the boats and canoes of the army, which was to march overland to seek the enemy in their own country. As this post was of great importance, 400 men were left in it under the command of sieur Dorviliers,[20] an old officer of great ability and very distinguished merit. While they were working at this fort, some Iroquois made their appearance on a height, and called out to our people that it was useless to waste time in erecting palisades. They said that an advance should be made as soon as possible, for they were extremely impatient to fight the french; and, after uttering loud yells, and discharging their guns beyond range, they fled.

On the 12th, at noon, the army began its march, and proceeded only 3 leagues that day. On the 13th, they started very early, and advanced with all possible despatch. After they had passed 2 very

pluſ qu'un a un petit quart de lieue de la plaine. Notre armée y fut ataquée lorſ qu'elle s'y atendoit le moins. Leſ découvreurs avoient été battre l'eſtrade de tous côtez et même tout proche de l'embuſcade, que leſ ennemiſ nouſ avoient dressée dans ce defilé, sans les decouvrir. 2 a 300 qui étoient leſ pluſ avanceſ aprez leurſ criſ ordres dans ceſ ocaſionſ firent leur decharge sur notre avantgarde compoſée pour la pluspart de Canadienſ et de noſ ſauvageſ qui étoient sur les aisleſ. Mr de Caillereſ qui étoit a la tête leſ fit charger d'une telle maniere, qu'ilſ ne firent paſ longtemps ferme. Cependant 5 a 600 autres Iroquoiſ, vinrent pour prendre leſ notreſ en queüe pendant qu'on ataquoit la tête. Maiſ Mr de Denonville qui reconut leur deſſein s'avancea avec quelqueſ bataillonſ et fit faire sur eux un ſi grand feu qu'ilſ prirent incontinent la fuite. Touteſ noſ troupeſ étoient tellement fatiguéeſ d'une marche assez longue et fort preſſée par de mauvaiſ cheminſ et pendant une chaleur extraordre danſ un pays qui eſt ſouſ la même élevation que Marseille, qu'on ne crut paſ devoir pourſuivre l'ennemy, outre que pour le faire il faloit quiter le chemin et s'engager danſ deſ boiſ dont on n'avoit aucune conoissance, et ou les Iroquoiſ pouvoient nouſ dresser deſ embuſcadeſ et nouſ faire tomber dedanſ. Ce qui étoit d'autant plus a craindre, que pour poursuivre deſ ennemiſ qui courent danſ leſ boiſ comme deſ cerfs, on ne pouvoit marcher en corps. Nos sauvageſ auſſi sur lesquels on pouvoit le pluſ conter en cette ocasion, étant de 7 ou 8 langueſ diferentes, il y avoit lieu de craindre qu'ilſ ne ſe chargeaſſent leſ unſ les autreſ faute de s'entendre et de ſe conoitre. Ainſi on iugea

dangerous defiles, there remained but one, a short quarter of a league from the plain. Our army was attacked there when it least expected it. The scouts had beaten the country on all sides, and even quite near the place where the enemy lay in ambush in the defile, without discovering them; 2 or 300, who were farthest in advance, after uttering their yells usual on such occasions, fired on our advance-guard, which consisted mostly of Canadians and of our savages, who were on the flanks. Monsieur de Cailleres,[21] who led them, made them charge in such a manner that the enemy did not long stand before them. Meanwhile, from 5 to 600 other Iroquois tried to take our men in the rear at the same time that the head of the column was attacked. But Monsieur de Denonville who perceived their design, threw forward some battalions, and caused so heavy a fire to be directed at them that they at once fled. All our troops were so fatigued after a long and forced march over bad roads, during extraordinarily hot weather, in a country which is in the same latitude as Marseilles, that it was not deemed advisable to pursue the enemy — especially as, in order to do so, it was necessary to leave the road and enter woods of which they had no knowledge, and wherein the Iroquois might have laid ambushes for our people and made them fall into them. This was all the more to be feared, since it was impossible to march in a body while pursuing foes who run through the woods like deer. Moreover, as our savages who could be most relied upon on this occasion spoke 7 or 8 different languages, there was reason to apprehend that they might attack one another, for lack of mutual understanding and recognition.

a propos de camper au lieu même de l'action. Nouſ y avonſ eu 7 hommes tuez françoiſ et sauvages et environ 20 bleſſez, du nombre desquelſ a été un de nos peres, qui étoit avec leſ sauvageſ lors qu'on fut ataqué. Il demeura 28 deſ ennemiſ sur la place. Un Chaoüanon eſclave qui avoit combatu avec eux et qui quelqueſ iours aprez, se vint rendre a nouſ a assuré que leſ Iroquoiſ ont eu 50 des leurs tuez, pluſ de 60 bleſſez a mort, outre quantité d'autreſ qui ont eu deſ bleſſureſ moinſ conſiderableſ : que la consternation étoit extreme parmi eux, et que plusieurſ esclaveſ en avoient priſ ocasion de ſe sauver.

La pluye ayant été fort grande le iour suivant, on ne decampa que vers le midy. Et aprez être sorti deſ bois, on marcha en bataille droit aux premieres bourgadeſ, qui n'en sont éloignéeſ que d'une demi lieue. on leſ trouva abandonéeſ et presque reduiteſ en cendreſ, les ennemiſ y ayant miſ le feu avant que de leſ quiter. Comme on n'y en trouva point a combatre, on ſe mit a faire le degast des blez d'Inde danſ les champs et a bruler celui qui étoit danſ leſ bourgadeſ et celui qui avoit été tranſporté danſ un fort de gros pieux, bati sur une hauteur fort avantageuse, ou leſ ennemiſ avoient eu envie de ſe defendre. On passa ensuite aux autreſ bourgadeſ, éloignéeſ deſ premieres de 4 lieueſ, on leſ trouva abandonéeſ, maiſ non paſ reduiteſ en cendres. Nos sauvages qui y arriverent leſ premierſ, y firent un butin aſſez considerable, de tout ce qui n'avoit pu être emporté danſ une fuite extremement precipitée. Pendant qu'on étoit ocupé a ruiner les blez, divers partis alerent de touſ cotez sanſ rencontrer aucun deſ ennemiſ. Il n'y ut qu'un Huron qui étant alé seul vers

It was, therefore, deemed advisable to encamp upon the very spot where the action had taken place. We had 7 men killed, both french and savages, and about 20 wounded,— among whom was one of our fathers who was with the savages when our army was attacked;[22] 28 of the enemy remained on the field. A Chaouanon slave who had fought with them, and who surrendered to us a few days afterward, assured us that the Iroquois had 50 killed and over 60 mortally wounded, besides many others who received less severe wounds; that great consternation prevailed among them; and that many slaves had taken advantage of it to escape.

Owing to the heavy rain that fell on the following day, camp was struck only about noon; and, after it had issued from the woods, the army marched in battle array directly to the first villages, which are only half a league distant. They found them abandoned, and almost reduced to ashes; for the enemy had set fire to the cabins before retreating from them. As our people found no one with whom to fight, they set to work to destroy the Indian corn in the fields. They also burned that which was stored in the villages, and that which had been transported to a fort built of large stakes on a height, in a very commanding position, where the enemy had intended to defend themselves. We afterward proceeded to the other villages, about 4 leagues distant from the first, which we found abandoned, but not reduced to ashes. Our savages, who arrived there first, secured a considerable amount of booty from all the goods that could not be carried away in a very precipitate flight. While they were occupied in destroying the corn, various parties went in every

Goïogoüen rencontra un homme et une femme qu'il tua et en raporta leſ chevelureſ. Le degaſt qu'on a fait deſ blez d'Inde eſt capable de beaucoup incommoder les Iroquois, et il ne ſe peut pas que la faim n'en faſſe perir plusieurſ parcequ'il n'eſt paſ possible que leſ autreſ nationſ, qui toutes enſemble ne ſont pas si nombreuſes que celle de Tsonontoüan luy fourniſſent de quoy se nourrir pendant 14 mois, sans en soufrir elleſ mêmeſ beaucoup. Ceux qui s'écarteront danſ leſ boiſ pour y vivre de pêche et de chaſſe, seront exposez a être priſ et tuez par leſ sauvageſ leurſ ennemiſ, qui sont bien resoluſ de les aler chercher par tout. Comme c'étoit par cet endroit que M^r^ de Denonville pouvoit le pluſ nuire aux Iroquoiſ, il s'y est extremement apliqué et y a employé 9 iourſ entierſ, au bout desquels il reprit la route du fort ou l'on avoit laiſſé leſ bateaux et leſ équipages de l'armée, qui étoit si fatiguée qu'elle n'etoit pluſ en état de rien entreprendre de conſiderable. Cependant il crut qu'il étoit d'une fort grande conſequence de batir un fort a l'entrée de la riviere de Niagara, qui est la decharge du lac Erié danſ l'Ontario, a 80 lieueſ de Catarokouy et a pluſ de 140 de Montreal. Ce fort n'étant qu'a 30 lieueſ de Tsonontouan, donnera de la ialouſie aux Iroquoiſ et ſervira de retraite aux sauvages nos aliez, qui iront leſ harceler par de petits partis. Aprez qu'on l'ut miſ en état de defence, M^r^ de Denonville y laiſſa une garniſon de cent hommeſ, ne pouvant paſ y en mettre une pluſ forte a cauſe de la dificulté d'y tranſporter deſ vivreſ et en partit pour se rendre avec leſ miliceſ a Montreal et escorter en chemin faiſant un convoy. M^r^ de Vaudreuil reſta au fort d'Aniagara avec leſ troupeſ pour

direction, without finding any of the enemy — except in the case of a Huron, who went alone toward Goiogouen, and met a man and a woman, whom he killed, and whose scalps he brought back. The destruction of the Indian corn is calculated to entail great inconvenience upon the Iroquois, and hunger is sure to cause many to perish. For it is impossible for the other nations, who, united together, are not so numerous as that of Tsonontouan, to supply it with food for 14 months, without themselves suffering greatly. Those who will disperse through the woods, to live by fishing and hunting, will be liable to be captured and killed by the savages, their foes, who are resolved to seek them everywhere. As it was by this means that Monsieur de Denonville could do most injury to the Iroquois, he devoted every attention to it; and it occupied 9 whole days, after which he resumed his march to the fort where the boats and equipage of the army had been left; for they were so fatigued that they were no longer in a condition to undertake anything of any consequence. Nevertheless, he thought it was of the highest importance to build a fort at the entrance of the Niagara river, whereby lake Erie discharges into lake Ontario, 80 leagues from Catarokouy, and over 140 from Montreal. As this fort is only 30 leagues from Tsonontouan, it will cause alarm to the Iroquois; and will serve as a refuge for the savages, our allies, who may go in small bands to harry them. After placing it in a state of defense, Monsieur de Denonville left therein a garrison of one hundred men,—as he could not leave a larger number, owing to the difficulty of transporting provisions thither,—and started to go

le faire achever et les logemenſ deſ soldats. Il avoit ordre en decendant de Katarokouy a Montreal, de ſe poster danſ leſ endroits les pluſ dangereux, pour la sureté d'un autre convoy: ce qu'il a executé sans avoir rencontré aucun deſ ennemiſ ſur sa route. Il y en avoit cependant puiſqu'ilſ tuerent a 6 lieueſ de l'endroit ou il étoit posté, 9 françoiſ qu'ilſ surprirent au bord du lac lorſqu'ilſ y penſoient le moinſ.

Voila comme vouſ voyez M^r^ la guerre commencée assez heureuſement. Il est cependant bien a craindre qu'elle ne cauſe la ruine d'une partie de la colonie, les habitationſ étant auſſi disperſéeſ qu'elleſ le ſont. M^r^ de Denonville n'omet rien de ce qui se peut faire pour la mettre a couvert des incursionſ des Iroquoiſ qui ſont d'autant pluſ a redouter, qu'ilſ ſont excitez par les anglois, qui ne manqueront pas de leur suggerer leſ moyens de nous nuire. Tout le monde convient que danſ la situation ou est le pays, 500 Iroquoiſ conduits par deſ Européenſ, desoleront en 3 mois le Canada, quelqueſ precautionſ qu'on puiſſe prendre et quelqueſ forceſ qu'on ait a leur opposer: leſ françois ne pouvant paſ courir comme eux danſ les bois et n'ayant paſ leſ facilitez d'y subsister qu'ilſ ont.

Le 7^e^ de ce mois, ilſ ataquerent une maiſon a la pointe de l'iſle de Montreal: maiſ comme elle étoit environée d'une paliſſade aſſez haute, et que ceux qui étoient dedanſ firent grand feu, ilſ ne purent la forcer et eurent 3 hommeſ tuez et d'autreſ blessez. Ils en ont depuiſ brulé pluſieurſ autres avec deſ granges pleineſ de bled.

On envoye en france 36 Iroquoiſ, du nombre de ceux que M^r^ de Denonville fit arrêter sur sa marche

to Montreal with the militia, and, while on the way, to escort a convoy. Monsieur de Vaudreuil[23] remained at fort Aniagara with the troops, in order to finish it and the soldiers' barracks. He had orders that, while descending from Katarokouy to Montreal, he should post his men in the places that were most dangerous for the safety of another convoy. He did so without meeting any of the enemy on the way. There were some, however; for, 6 leagues from the place where he had posted himself, they killed 9 frenchmen, whom they surprised on the lake-shore when the latter least expected it.

Thus, as you may see, Monsieur, the war has begun quite auspiciously. It is much to be feared, however, that it will cause the ruin of a portion of the colony, owing to the settlements being so scattered. Monsieur de Denonville omits nothing that can be done to protect them from the incursions of the Iroquois, who are all the more to be dreaded since they are incited by the english, who will not fail to suggest to them means for doing us injury. All persons agree that, in the present condition of the country, 500 Iroquois led by Europeans would in 3 months devastate Canada,—notwithstanding all the precautions that might be taken, or the forces that we might have to oppose to them; because the french cannot run through the woods as they do, and cannot subsist as easily therein as they.

On the 7th of this month, they attacked a house at the extremity of Montreal island; but, as it was surrounded by a tolerably high palisade, and as those within it delivered a heavy fire, they were unable to carry it; and they had 3 men killed and others wounded. They have since burned several other houses, and barns full of wheat.

et aux environſ de Katarokoüy, de peur qu'ilſ n'en alaſſent donner aviſ. Il en reſte encore 15 icy et pluſ de 120 tant femmeſ qu'enfans.

Mr de Tonty n'a pu perſuader aux Ilinoiſ d'aler ataquer leſ Iroquoiſ par leſ derriereſ, tandiſ que leſ françoiſ leſ ataqueroient par un autre endroit. Il en a seulement amaſſé une centaine qui ſe ſont iointſ a l'armée. Mr de Denonville est bien content de luy.

Leſ flamans et les Anglois de la Nouvelle Yorck, trouverent un profit si considerable au negoce, que 12 de leurſ genſ alerent faire l'an paſſé, avec leſ Outaouaéſ en un lieu nommé Miſſilimakinac, qui eſt a l'entrée du lac deſ Ilinoiſ, qu'ilſ prirent la reſolution d'y en envoyer d'autres et de s'atirer touteſ leſ pelleterieſ de ceſ nationſ, par le bon marché qu'ilſ leur feroient danſ leſ commencemenſ. En efet ilſ en firent partir une bande de 30, auſquelſ ilſ ioignirent quelqueſ ſauvages de la Nation deſ loups qui demeurent danſ leur voiſinage, et 3 Iroquoiſ pour leur servir de guideſ et pour leſ faire vivre de leur chaſſe pendant l'hyver, qu'ilſ devoient paſſer dans les bois. Pour être mieux reçuſ deſ peupleſ chez leſquelſ ilſ aloient, ilſ retirerent a force de preſenſ deſ mainſ deſ Iroquoiſ, le pluſ conſiderable de la nation des Etionnontaté et le ioignirent a leur groſ. Etant a 25 lieueſ de son pays, il prit leſ devanſ pour aler doner aviſ de l'arrivée deſ flamanſ avec toutes ſorteſ de marchandiſeſ, qu'ilſ donneroient a bien meilleur marché que leſ françoiſ, avec leſquelſ il ne faloit pluſ avoir de comerce. La ioye fut grande parmi les sauvages et l'on ſe diſpoſoit a leur aler au devant et a leur porter deſ vivreſ, lorſque celui a qui Mr de

We are sending to france 36 Iroquois from among those whom Monsieur de Denonville caused to be captured on his march, and in the neighborhood of Katarokouy, lest they might give the alarm. There are still 15 here, besides more than 120 women and children.[24]

Monsieur de Tonty was unable to persuade the Ilinois to go to attack the Iroquois in the rear, while the french attacked them on another side. He had gathered together only one hundred who joined the army. Monsieur de Denonville is well pleased with him.[25]

The flemings and the English of New Yorck derived such profits from the trade which 12 of their people carried on last year with the Outaouaés,—at a place called Missilimakinac, at the entrance of the lake of the Ilinois,—that they resolved to send others thither, and to secure all the furs of that nation, by letting them have their goods cheap at the beginning. In fact, they sent a party of 30, to whom they added some savages of the Nation of the loups, who live in their neighborhood, and 3 Iroquois; these were to serve as guides, and to supply them with food by hunting, during the winter that they were to pass in the woods. In order to secure a better reception from the tribes among whom they were going, they, by dint of presents, obtained from the Iroquois the most notable man of the nation of the Etionnontatés, and added him to their company. When at 25 leagues' distance from his own country, he went in advance to notify his people that the flemings were coming with goods of all kinds, which they would sell much cheaper than do the french, with whom no further trade was to be

Denonville avoit doné le commandement sur touſ leſ françoiſ qui étoient en ceſ quartierſ là, en fit embarquer 50 et sut si bien prendre ses meſureſ, qu'il ſe rendit maitre deſ flamanſ et de toutes leurſ marchandiſes, qui furent partagéeſ a ceux qui avoient fait la priſe. Il est a remarquer que ceſ flamanſ portoient le pavillon anglois et avoient un paſſeport du Colonel Dongan, gouverneur de la Nouvelle Yorck. Une autre bande de pareil nombre de flamanſ étoit partie au mois d'avril pour aler en traite au même lieu et étoit deia assez avancée, lorsqu'elle fut decouverte par leſ françois qui aloient ioindre l'armée. On s'en saiſit comme on avoit fait des autres. Cette derniere bande étoit conduite par un Ecoſſoiſ qui a servi en france et la premiere par un françoiſ deserteur de Canada qui devoit servir d'interprete. On luy a caſſé la tête. Si on ne ſe fut pas saisi de ceſ deux bandeſ de traiteurs, tout le comerce de Canada étoit ruiné, parceque c'eſt deſ Outaoüaés qu'on tire preſque toutes leſ pelleteries, qui pour avoir eux mêmeſ la liberté d'aler en traite a la Nouvelle Yorck, auroient assurement priſ le parti des Iroquoiſ contre nouſ.

Je me suiſ oublié de vouſ dire que leſ troupeſ qui sont arrivéeſ cette année, n'ont pas eu part à l'expedition contre leſ Iroquoiſ, parcequ'on étoit parti avant qu'elleſ debarquaſſent. Il n'y a eu que M^r^ le chevalier de Vaudreuil leur commandant et quelqueſ officierſ, qui ayant fait diligence, arriverent a Montreal avant que M^r^ de Denonville en fut parti

Le s^r^ d'Hyberville Canadien commandant du fort de Monsousipi ou deſ Monsouni dans la Baye de Hudson, ayant eu aviſ qu'il y avoit un batiment

carried on. Great was the joy of these savages, who were preparing to go to meet them to carry them provisions, when he to whom Monsieur de Denonville had given the command of all the french in that quarter ordered 50 of the latter to embark; and he took his measures so well that he captured the flemings with all their goods, which were divided among those who had effected the capture. It should be observed that these flemings carried the english flag, and had a passport from Colonel Dongan, the governor of New Yorck. Another band consisting of an equal number of flemings had started in the month of april to go to trade at the same place; they had already advanced a considerable distance when they were discovered by the french who were going to join the army. They were captured as the others had been. This latter party was led by a Scotchman who had served in france, and the former by a french deserter from Canada, who was to act as interpreter. His head was broken. Had not these two parties of traders been captured, the entire trade of Canada would have been ruined, because nearly all the furs come from the Outaouaés; and had they been free to go themselves to trade in New Yorck, they would certainly have sided with the Iroquois against us.[26]

I forgot to tell you that the troops that arrived this year did not take part in the expedition against the Iroquois, because it had started before they disembarked. Only Monsieur the chevalier de Vaudreuil, their commandant, and some officers, hastened to Montreal and arrived there before Monsieur de Denonville left.

The sieur d'Hyberville, a Canadian, who commands the fort of Monsousipi, or of the Monsouni,

Anglois dans l'isle de Carleston que leſ glaceſ y avoient arreté et obligé d'y passer l'hyver, envoya 5 hommeſ pour en aprendre deſ nouvelleſ. Deux étant tombez maladeſ rebroufferent chemin. Les 3 autreſ ayant aperceu une cabane y alerent sanſ prendre aucune precaution et y trouverent 5 anglois qui les reçurent fort bien. Le iour suivant on leur dit qu'il faloit aler au batiment qui étoit a demi lieue de la et on leſ y conduisit leurs armeſ a la main. Ils y furent auſſi toſt miſ a fond de cale et reconoissanſ alors leur sottise, ils resolurent que le 1r qui auroit ocasion de ſe sauver, ne la manqueroit paſ afin d'aler avertir de leur disgrace et du petit nombre d'Anglois qu'il y avoit danſ le batiment qui n'etoit qu'une barque de 20 tonneaux, venue l'autonne du Port Nelſon. L'un d'eux se sauva vers la fin de Mars et arriva sur leſ glaceſ au fort, ou la resolution fut auſſi tost prise d'enlever la barque angloiſe. Cependant leſ glaceſ commençants de se fondre, les angloiſ travaillerent a mettre le batiment a l'eau et obligerent leſ françoiſ de leſ y aider, sanſ les observer comme ilſ faiſoient avant que leur Capne ſe fut noyé en alant a la chaſſe dans un canot d'écorce. Leſ françoiſ se servant de la liberté qu'on leur donnoit et ne voyans pluſque 3 angloiſ danſ la barque le pilot étant a terre et ces 3 matelots ocupez a arriser les hauts banſ, l'un d'eux prit une hache qui étoit sur le pont et en tua deux. Il ne fut pas dificile de ſe saisir du 3e qui faiſoit la cuiſine. Noſ deux françoiſ devenuſ maitreſ de la barque, couperent l'amarre qui tenoit a terre, la pouſſerent au large et apareillerent le mieux qu'ilſ purent. Pendant que cecy ſe passoit proche de l'isle de Carleſton, le Sr D'Imberville étoit a la mer avec

on Hudson's Bay, learned that an English vessel was at Carleston island, where the ice had caught it, and compelled it to pass the winter there; and he sent 5 men to obtain information about it. Two fell ill, and retraced their steps. The 3 others perceived a cabin, and went to it without taking any precautions; they found there 5 englishmen, who received them very well. On the following day they were told that they must go to the vessel, which was half a league away; and they were taken thither with their weapons in their hands. They were at once put in the hold, and, finding how stupid they had been, they resolved that the 1st who might find an opportunity of escaping should not fail to take advantage of it, to go to give notice of their misfortune, and of the small number of Englishmen in the vessel. It was a bark of only 20 tons, that had come in the autumn from Port Nelson. One of them escaped toward the end of March, and made his way over the ice to the fort, where the resolution was at once taken to capture the english bark. Meanwhile, the ice began to break up; and the english set to work to launch their vessel. They compelled the french to help them, but without watching them as closely as they did before their Captain's death; he had been drowned, while hunting in a bark canoe. The french took advantage of the liberty given them; and, seeing only 3 englishmen in the bark,—for the master was on shore,—and that these 3 sailors were engaged in setting up the rigging, one of them seized an axe lying on the deck, and killed two of the sailors. It was not hard to overpower the third, who was the cook. The two frenchmen, having become masters of the bark, cut the hawser holding

une barque armée portant le pavillon Angloiſ, ce qui donna bien de la crainte aux deux françoiſ qui étoient danſ la barque Angloiſe. Elle ceſſa neantmoinſ bientoſt, ayant reconu que c'étoient leſ françoiſ du fort de Monſouſipi qui chaſſoient sur eux.

De Kebec le 22e 8bre 1687

Mr voici la derniere lettre que ie vouſ écriray cette année, vouſ en ayant deia écrit 3, danſ l'une deſquelleſ ie vouſ ay mandé danſ un aſſez grand detail, l'expedition qu'on a faite contre leſ Iroquoiſ. Depuiſ qu'on en eſt de retour, ilſ nouſ ſont venuſ harceler par de petitſ partiſ et nouſ ont tué 18 hommeſ en diverſeſ rencontreſ touiourſ par ſurpriſe. Ilſ ont même ataqué une maiſon entourée d'une paliſſade, mais ilſ ont été repouſſez avec perte de 3 deſ leurs. Il faut ſ'atendre de leſ avoir touſ leſ iourſ ſur leſ bras.

Mr de Louvois ayant mandé a Mr de Denonville qu'on luy avoit donné aviſ qu'il y avoit du porphire danſ leſ isleſ de St Pierre, il y a envoyé une barque et un marbrier qui y en a trouvé deſ carriereſ ſi abondanteſ qu'il y en a pour batir deſ villeſ entiereſ. Le porphire eſt par lits de deux pieds et demi d'epaiſſeur et l'ouvrier aſſure qu'on pourra ſanſ peine en enlever deſ pieceſ de 30 pieds de long et de 6 de large. Voila de quoy faire de beaux ouvrageſ au reste on aſſure, que leſ navireſ pourront approcher fort prez deſ carriereſ y ayant bon fond. On eſpere encore de trouver du marbre blanc verſ le Cap Breton et ailleurſ.

Il eſt venu ici un maitre de forge pour voir ſi on pourra faire valoir leſ mineſ de fer qui ſont ici dont

the vessel to the shore, and shoved off, setting sail as well as they could. While this was happening near Carleston island, Sieur D'Imberville was on the sea, with an armed bark carrying the English flag,—which inspired the two frenchmen on the English bark with great fear. They were soon reassured, however, when they found that it was the french from fort Monsousipi who were chasing them.[27]

KEBEC, October 22, 1687.

MONSIEUR, this is the last letter that I shall write you this year as I have already written 3, in one of which I told you, somewhat in detail, of our expedition against the Iroquois. Since its return, they have come in small bands to harry us, and on various occasions have killed 18 men, always by surprise. They even attacked a house surrounded by a palisade, but were repulsed with the loss of 3 of their men. We must expect to be troubled by them every day.

Monsieur de Louvois wrote to Monsieur de Denonville that he had been informed that porphyry had been found on the islands of St. Pierre; he sent a bark thither, with a marble-cutter, who found such extensive quarries of it that there is enough to build entire towns. The porphyry lies in beds two and a half feet thick; and the workman asserts that no difficulty will be experienced in getting out blocks 30 feet long and 6 wide. Here is material for fine work. Moreover, it is stated that ships can lie quite close to the quarries, for the anchorage is good. It is also hoped that white marble will be found in the neighborhood of Cape Breton, and elsewhere.

l'eſſay fut fait il y a quelqueſ annéeſ et qui ſe trouva meilleur et pluſ doux que celuy d'Espagne.

Je me ſuiſ trompé quand ie vouſ ay dit que leſ Iroquoiſ ne ſe ſervoient point de maſqueſ. Ilſ en font de fort affreux avec un morceau de boiſ qu'ilſ taillent a leur fantaiſie. Lorſqu'on brula leſ bourgadeſ deſ Tsonnontouan un ieune homme fit tout ce qu'il put pour en avoir un qu'un ſauvage outaouae avoit trouvé danſ une cabane, maiſ il ne voulut iamaiſ ſ'en defaire. Il étoit long d'un pied et demi et large a proportion et 2 morceaux de chaudiere fort proprement aiuſtez et percez d'un petit trou au milieu tenoient la place deſ yeux.

Nouſ n'avonſ eu aucuneſ nouvelleſ de M^r^ de la ſalle que celleſ que vouſ nouſ avez mandéeſ en un mot.

Vouſ n'aurez paſ cette année le recenſement du Canada parceque M^r^ de Champigny n'en fait point.

Sanſ l'épreuve que vouſ avez fait faire du mineral que ie vouſ envoyay l'an paſſé on ne ſauroit encore ce que c'eſt d'une mine de plomb avec deſ points d'argent.

Pendant que i'écriſ actuellement cette lettre on vient de me dire que leſ Iroquoiſ nouſ ont encore tué 5 hommeſ et bleſſé quelqueſ autreſ et ce qui eſt le piſ c'eſt qu'ilſ ont commencé de bruler leſ maiſonſ et leſ grangeſ de la campagne et de tuer leſ bestiaux. on eſt alé aprez eux, maiſ comment atraper deſ cerfſ a la course au traverſ deſ boiſ bien épaiſ.

Voicy le contenu danſ la boette que ie vouſ envoye

24 ouraganſ de diverſeſ grandeurſ

2 cuillieresſ de boiſ

An iron-master came to see whether any use could be made of the deposits of iron ore here,—some of which was tested a few years ago, and found to be better and softer than that of Spain.[28]

I was mistaken when I told you that the Iroquois wore no masks. They make some very hideous ones with pieces of wood, which they carve according to their fancy. When our people burned the villages of the Tsonnontouans, a young man made every effort in his power to get one that an outaouae had found in a cabin, but the latter would not part with it. It was a foot and a half long, and wide in proportion; 2 pieces of a kettle, very neatly fitted to it, and pierced with a small hole in the center, represented the eyes.[29]

We have had no news of Monsieur de la salle,[30] except the few words that you wrote us.

You will not have the census of Canada this year, because Monsieur de Champigny is not taking it.

Were it not for the test that you made of the mineral that I sent you last year, we would not yet know that it is a mine of lead, with traces of silver.

While writing this letter, I am informed that the Iroquois have killed 5 more of our men, and have wounded some others; and, what is still worse, they have begun to burn houses and barns, in the country places, and to kill the cattle. They were pursued, but how is it possible to catch deer running through very dense thickets?

The contents of the box that I am sending you are as follows:

24 bark dishes of various sizes.

2 wooden spoons.

une petite courge pleine de baume de copal qu'on m'a aporté deſ Akanſa qui ſont a mi chemin du fort ſt Louiſ a la mer ſur le Miſſiſſipi.

Deſ grainef de melonſ d'eau de 3 façonſ du payſ deſ Ilinoiſ.

Deſ grainef de melonſ d'eau de Canada qui viennent ſanſ façon comme leſ citrouilleſ en france. Il ne faut paſ leſ planter ſi toſt que leſ autref.

Deſ grainef de citrouille deſ Ilinoiſ.

Deſ noix deſ Ilinoiſ.

Un morceau de porphire de la carriere qui eſt danſ l'iſle ſt Pierre.

Deſ écorceſ figuréeſ avec leſ denſ

un poignard de pierre, il y manque le manche qui n'eſt rien autre choſe qu'un morceau de boiſ ſanſ façon, vouſ pourrez y en faire mettre un

un autre poignard pluſ petit

un couteau de pierre

Leſ poignardſ et ce couteau ſont de ceux dont leſ Ilinoiſ ſe ſervent encore auiourdhuy quoyqu'ilſ en ayent de fer.

Du ſable noir qui ſe trouve en grande quantité verſ leſ 3 rivieref. Ce ſable eſt preſque tout fer, comme il eſt facile de le conoitre en ce que la pierre d'aymant l'enleve preſque tout. Il y a cependant un peu d'argent comme on a reconu par deſ epreuveſ qui en ont été faiteſ.

Un peu d'une racine que leſ Ilinoiſ et leſ chaouanonſ meſlent avec le tabac quand ilſ fument.

Deux marcaſſiteſ on en trouve icy beaucoup.

Le Colonel Dongan gouv^{r} de N^{le} Yorck a écrit a M^{r} de Denonville pour ſe plaindre de ce qu'il a été ataquer leſ Iroquoiſ qu'il pretend être ſuietſ du Roy

A small gourd full of copal balsam, which was brought to me from the Akansa country on the Mississipi, half-way between fort st. Louis and the sea.

Seeds of 3 kinds of watermelons, from the Ilinois country.

Seeds of Canadian watermelons, which grow without requiring any care, like squashes in france; they need not be planted as early as the others.

Squash seeds from the Ilinois country.

Nuts from the Ilinois country.

A piece of porphyry from the quarry on the island of st. Pierre.

Pieces of bark, on which figures have been marked by teeth.

A stone dagger, the handle of which is wanting; it consists merely of a piece of wood of no particular shape, and you can have one set in it.

Another and smaller dagger.

A stone knife.

The daggers and the knife are of the kind still used by the Ilinois at the present day, although they have iron ones.[31]

Some black sand which is found in considerable quantities near 3 rivers. This sand is almost all iron,—as may easily be seen, because a loadstone lifts nearly all of it. There is however a little silver, as has been ascertained by tests that have been made.

A small quantity of the root that the Ilinois and chaouanons mix with the tobacco that they smoke.

Two pieces of marcasite, quantities of which are found here.[32]

Colonel Dongan, the governor of New Yorck, wrote to Monsieur de Denonville to complain of his having attacked the Iroquois, whom he claims to be

d'Angl[re] et declare qu'il leur donnera ſecourſ. Il ſe plaint auſſi de ce qu'on a pillé et arrêté leſ flamanſ de ſon gouvernement qui aloient a la traite aux Outaouaeſ. Ce Colonel eſt pour nouſ faire pluſ de mal par leſ moyenſ qu'il ſuggerera aux Iroquoiſ de nouſ nuire, que par leſ Angloiſ qu'il pourroit leur ioindre.

subjects of the King of England; and he declares that he will assist them. He also complains that the flemings belonging to his government, who were going to trade in the Outaouaes country, were plundered and arrested. This Colonel will do us more harm by the means that he will suggest to the Iroquois for molesting us, than by the English he may send to join them.

BIBLIOGRAPHICAL DATA: VOL. LXIII

CLIV

The original MS. of Bigot's Journal of the Abenaki mission from Christmas Day of 1683 until October 9, 1684, is preserved in the archives of St. Mary's College, Montreal. It was published in 1857, somewhat modernized, by Shea, as No. 2 of his Cramoisy series. No large paper copies of No. 2 were printed. In some copies pp. 47, 48 are duplicated, one being intended for cancelation, about seven changes having been made to the revised leaf. Following is a description of this publication: "Relation | de se qvi | s'est passé | de plvs remarqvable | dans la Miſſion Abnaquise de | Sainct Joseph de Sillery, | Et dans l'Eſtabliſſement de la Nouuelle Miſſion | De Sainct Francois de Sales, | l'année 1684. | Par le R. P. Jacques Bigot, de la | Compagnie de Jéſus. | [*Printer's ornament*] |

À Manate: | De la Preſſe Cramoiſy de Jean-Marie Shea. | M. DCCC. LVII."

Collation: Title, 1 leaf; contents, beginning; "Journal de ce qui s'eſt paſſé," etc., 1 leaf; text, pp. 5–61; printer's ornament on p. 61, with colophon on verso, as follows: "Acheué d'Imprimer (d'après le Manuſcrit | originel du Collège Ste Marie) par J. | Munſell, à Albany, ce 18 Nov., 1857."

In reprinting the Journal, we have followed the original MS. at St. Mary's.

CLV

In publishing this letter of Bigot to Père la Chaise, dated at Sillery, November 8, 1685, we follow a MS. in the Library of Congress. It is presumably a contemporary copy; the location of the original is unknown to us.

CLVI

The incomplete original MS. of Chauchetière's Annual Narration of the Mission of the Sault, embracing the period from 1667 to 1686, is in the city archives of Bordeaux, France, where it was seen in 1881 by Father Martin, who made a copy of it. Several of the final pages are missing. Rochemonteix, who also appears to have had access to the original, first published it in his *Jésuites*, t. iii., pp. 641–678. We follow Martin's apograph, now resting in the archives of St. Mary's College, Montreal, but have introduced a few slight emendations from Rochemonteix.

CLVII

We obtain Crépieul's running Remarks upon the Tadoussac Mission, from 1671 to 1686, from a bound MS. volume in the archiepiscopal archives of Quebec. The contents of this quarto volume of about 300 pp. are divided into three parts, all in the hand of Father Crépieul: Part I., Remarks; Part II., Advice; Part III., Precious Deaths. We have selected from the book the portions most useful to the historical student, as throwing light upon the progress and methods of the missions, and shall publish these in their chronological order. The Remarks are our first installment. There is no knowledge at

the archives concerning the history of the volume or of the documents it contains; but Crépieul's chirography is easily recognizable. From the water-mark on the fly-leaves, it is evident that the MSS. were bound subsequent to 1831.

CLVIII

Beschefer's two letters to Cabart de Villermont, dated at Quebec, September 19 and October 22, 1687, we obtain from contemporary copies of the MSS. in the Bibliothèque Nationale, at Paris. They are in the Collection Clairambault, Cabinet des Manuscrits, the press-mark being Vol. 1016, folios 489–492.

NOTES TO VOL. LXIII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 27).—This letter is probably, like previous epistles of Bigot, addressed to Jacques Vaultier (vol. lxii., *note* 1); and various allusions in his letters indicate that they were, although not published, extensively circulated among the friends of his mission (vol. lvii., Bibliographical Data for doc. cxxx.).

Regarding the new mission here mentioned, see vol. lxii., *note* 23; for sketch of St. Francis de Sales, vol. xx., *note* 8.

2 (p. 27).—See explanation of the terms *canons* and *rassade*, in vol. xlvi., *note* 1.

3 (p. 31).—This gift of a wampum collar was made by the Abenaki converts of the mission to the tomb of their patron saint at Annecy, France. It was accompanied by a letter written by Jacques Bigot (dated Nov. 9, 1684) to the superior of the Visitandine convent there; the letter was published by Shea in his Cramoisy series (no. 23). The collar itself was destroyed or lost in the French Revolution.

4 (p. 63).—Reference is here made to La Barre's expedition against the Senecas. His own report of the expedition is given in *N. Y. Colon. Docs.*, vol. ix., pp. 239–243. Cf. Parkman's *Frontenac*, pp. 91–115.

5 (p. 65).—Jean Vincent, baron de St. Castin, a native of Oleron, France, was born about 1636, and in 1665 came to Canada with the Carignan-Salières regiment, in which he was an ensign. When that corps was disbanded, St. Castin settled on the Penobscot River (about 1667); he there married a daughter of Madockawando, a Tarratine chief, and took up his abode among that tribe, adopting their customs and mode of life, which gained him great influence among the savages. About 1680, he took possession of the old fort at Pentagoët, where he established his home; this was the beginning of the present town of Castine, named for him (vol. ii., *note* 6). Here he dwelt many years, carrying on an extensive trade, in which he amassed a considerable fortune. In general, he maintained friendly relations with the English; but, in the campaign of 1690,

he aided his countrymen, and again at the capture of Pemaquid (1696). About 1699 or 1700, St. Castin returned to France, where he died, probably a few years later. His children married into Canadian families of rank; and his son Anselm was, like his father, a prominent figure in Acadian history. The latter was a man of much ability; and, although he led a somewhat lawless and licentious life during his earlier residence in Acadia, became later (about 1687) exemplary in his conduct, and evinced many excellent traits of character.—See Godfrey's sketch of his life, in *Maine Hist. Soc. Colls.*, vol. vii., pp. 41–72; cf. *N. Y. Colon. Docs.*, vol. ix., p. 265, *note*.

6 (p. 71).—Regarding Chrestien le Clercq, the noted Récollet missionary in Gaspé, see vol. iii., note 45. His *Premier Etablissement de la Foy dans la Nouvelle France* (Paris, 1691) has been often cited by us—in Shea's translation (N. Y., 1881). Le Clercq went to France in 1681, and returned to Canada in the following year, charged by his superiors with the establishment of a residence for his order at Montreal. He then resumed his mission at Gaspé. In 1690 he returned to France, where he afterward became superior of his order. The time of his death is not known.—See Harrisse's *Notes*, pp. 158–160; and Shea's *Disc. of Miss. Valley*, pp. 78–82, for notices of Le Clercq and of this book.

7 (p. 85).—The lady here referred to was Marguerite d'Alégre, wife of Charles Emmanuel de Lascaris, marquis of Urfé and Baugé—the head of an ancient and illustrious house. Marguerite was married in 1633, and died Nov. 5, 1683. Her eldest son, Louis, renounced his titles, to become a Sulpitian priest; and was bishop of Limoges from 1677 until his death, twenty years later. Her second son was François d'Urfé, who spent some time in Canada as a missionary (vol. lii., *note* 2); he died June 30, 1701.

8 (p. 93).—The eldest son of Mathieu d'Amours (vol. xxx., *note* 14) was Louis, sieur des Chaufours, born May 16, 1655. In 1686 he married Marguerite Guyon, by whom he had three children. De Meulles's census of Acadia (1686) mentions him as then located in that country, with his wife and two younger brothers. He had, two years before, obtained a grant of land on the Richibouctou River; and also possessed the seigniory of Jemseg, on the St. John River. In October, 1707, his daughter Charlotte married Anselm, son of St. Castin *(note* 5, *ante)*. The date of Louis d'Amours's death is not recorded.

9 (p. 101).—Allusion is here made to Bigot's *Relation* of 1685, which we omit in this series because it contains but little of historical interest—covering, in the main, the same ground as that of the

previous year. It was published by Shea in his Cramoisy series, of which it is no. 3.

The present document is addressed to François d'Aix de la Chaize. He was born in 1624, and at the age of twenty-five became a Jesuit. He was long a professor and rector in the college at Lyons; in 1675 became confessor of Louis XIV.; and died at Paris Jan. 20, 1709.

10 (p. 101).—La Barre was in this year (1685) superseded as governor of Canada by Jacques René de Brisay, marquis de Denonville, who was a colonel of dragoons in the French army, and had spent thirty years in military service. He was a capable officer, but had many difficulties to contend with — in the distressed condition in which La Barre had left Canada; and in the intrigues of Dongan, the English governor of New York, among the Iroquois. Denonville also made serious mistakes in dealing with these savages — notably the treacherous seizure in June, 1687, at Fort Frontenac, of Iroquois whom he had invited thither on pretext of a friendly conference. In 1689, Denonville was succeeded by Frontenac, the former governor (vol. lv., *note* 11).

With Denonville came the new bishop, Jean Baptiste de St. Vallier. He was born at Grenoble, Nov. 14, 1653; and was chaplain at the royal court when Laval (vol. xlv., *note* 1), feeling that the burden of his official duties was too great for his years and failing health, chose St. Vallier as his successor. The latter came to Canada July 30, 1685, where he remained until Nov. 18, 1686, as vicar-general of Laval, who still retained the office of bishop. Returning then to France, St. Vallier was consecrated as bishop, Jan. 25, 1688, and soon afterward came back to Canada, to begin his official duties. Until 1694, he was on friendly terms with Frontenac; but, the latter having given permission for a representation at the castle of Molière's *Tartuffe*, St. Vallier was greatly incensed, and remained thereafter unfriendly to the governor. The bishop also became embroiled with the seminary, with the clergy of his diocese, and with the Récollets; and efforts were made, but without success, to remove him from his office. St. Vallier spent the years 1694–97 in France. Again going thither in 1700, to arrange the affairs of the diocese, he was captured by the English on his voyage of return to Canada (1704), and detained five years as a prisoner in England. Then he was sent to France, where he was obliged to remain four years longer, not being permitted by the king to return to Canada until the summer of 1713,—according to Gosselin and some other writers, owing to his unpopularity in his diocese. St. Vallier's episcopate continued until his death (Dec. 25, 1727). His later years were largely devoted to the General Hospital of Quebec, an institution

founded by him in April, 1693.—Regarding this prelate, see *St. Vallier et l'hôpital général de Québec* (Quebec, 1882), a history prepared by the Hospital sisters of that institution; and (from a different point of view) Gosselin's *St. Vallier et son temps* (Evreux, 1899).

11 (p. 125).—Claude Aveneau was born at Laval, France, Dec. 25, 1650. When less than nineteen, he entered the Jesuit novitiate, at Paris. An instructor at Arras from 1671 to 1678, he then continued his studies at Paris, Bourges, and Rouen; and, after a year as teacher at Alençon, he came to Canada in 1685. In the following year, he was assigned to the Ottawa mission, in which he labored during several years. Most of his missionary work was among the Miamis, to whom he went apparently in 1690 (Ferland's *Cours d'Histoire*, t. ii., p. 366); this mission was at the mouth of St. Joseph River in Indiana. Charlevoix (*Nouv. France*, t. ii., pp. 322, 323) states that in 1707 Aveneau was superseded by a Récollet priest; but that the Miamis became so unruly, when deprived of Aveneau's advice and influence, that it was found necessary to send back their missionary among them. He died Sept. 14, 1711, in Illinois (according to Shea, *Church in Colon. Days*, p. 627).

12 (p. 189).—Our text cites, probably by an oversight, the *Relation* of 1672. Rochemonteix changes this date to 1675, which is correct (see our vol. lix., pp. 269–285); but what is apparently another oversight on Chauchetière's part places this paragraph under 1676, instead of 1675.

13 (p. 197).—"The Great Mohawk" was also called, at Albany, Kryn, a Dutch name. He was a chief of unusual ability and character, who possessed great influence with his tribesmen; on this account, he was several times sent as envoy to the Mohawks by Canadian officials, by whom he was much esteemed. He commanded the Christian Iroquois who were with Denonville's expedition in 1687; and was also prominent in the attack on Schenectady (1690). In the latter year, he accompanied another French expedition against the English settlements; and, on their return journey, was killed (June 5) near Lake Champlain.

14 (p. 199).—An allusion to the coming of Catherine Tegakwita to the Sault (vol. lxii., *note* 18).

15 (p. 233).—This is evidently a reference to the recall of Frontenac and the appointment of La Barre; but that event occurred in 1682, not 1683.

16 (p. 245).—At this point the MS. ends abruptly, the final leaves having been lost or destroyed.

17 (p. 269).— Full accounts of Denonville's expedition may be found in his own report of the enterprise (*N. Y. Colon. Docs.*, vol. ix., pp. 358–369), and in Parkman's *Frontenac*, pp. 136–157.

Cabart de Villermont, to whom this document is addressed, was a relative of Beschefer, and a friend of La Salle; he resided in Paris.

18 (p. 271).— The successor (1686) of De Meulles as intendant in Canada was Jean Bochart de Champigny; this post he retained until 1702. Like Denonville, he sided with the bishop and the Jesuits. After Frontenac's return (1689), Champigny consequently had some differences with him, but these were quieted by stern reprimands from the king; and during Frontenac's last years, he and Champigny were excellent friends.

19 (p. 271).— The allies who met Denonville at Irondequoit were Ottawas and other Algonkins from the Northwest, who had been induced to join the expedition against the Senecas. This had been accomplished by La Durantaye, commandant at Michillimackinac, Nicolas Perrot (vol. lv., *note* 5) and Henri de Tonty, the faithful lieutenant of La Salle, now commandant in the Northwest (*note* 25, *post*).

20 (p. 271).— François Chorel, sieur de St. Romain, *dit* d'Orvilliers, was born in 1639, near Lyons. He came to Canada about the period of his majority, and in 1663 married Marie Anne Aubuchon, by whom he had seventeen children. His name is prominent in the military affairs of his time. He died in 1709.

21 (p. 273).— Louis Hector de Callières-Bonnevue was born in 1639; he embraced a military life, and attained the rank of captain in a French regiment. In 1684, he was appointed governor of Montreal, a position occupied by him until December, 1698, when he succeeded Frontenac as governor of Canada. He was never married, and died at Quebec, May 26, 1703. He was an energetic and useful officer, and accomplished hardly less than did Frontenac for the welfare of the Canadian colony. One of his last achievements was the final treaty of peace with the Iroquois, Aug. 4, 1701.

22 (p. 275).— Reference is here made to the Jesuit Enjalran (vol. lx., *note* 14).

23 (p. 279).— Philippe de Rigaud, Chevalier de Vaudreuil (marquis, after 1702) was the commander of a regiment sent to Canada by Louis XIV. in 1687. In November, 1690, he married Louise Elizabeth de Joybert, by whom he had two sons. He was in command at Lachine when the Iroquois massacred its people (1689), but had too small a force of men to repel their attack. He took a leading part in the wars with the Iroquois and with the English colonists; and, upon the death of Governor Callières, Vaudreuil (then in command

at Montreal) succeeded to that office, which he retained until his death (1726).

The fort at Niagara was built upon the site of the blockhouses erected by La Salle in 1679,—a spot whereon a succession of forts have stood, since that time, and now occupied by Fort Niagara,—on a point of land at the eastern angle between Lake Ontario and Niagara River.

24 (p. 281).—The Iroquois thus captured *(note* 10, *ante)* were seized in accordance with orders from Louis XIV. that able-bodied Iroquois should be sent to France, to serve on the royal galleys (*N. Y. Colon. Docs.*, vol. ix., pp. 233, 315, 323, 375). The Iroquois tribes were, of course, exasperated at this shameful act; and both they and Dongan insisted that these captives should be sent back to America. Frontenac, when coming back as governor (1689), brought with him such of these savages as had survived the cruel life of the galleys—Parkman says (*Frontenac*, p. 194), thirteen in number. Margry gives, however, a list (*MSS. relat. à Nouv. France*, t. i., p. 454) of these Iroquois whom the king had ordered to be released, twenty-one in number.

25 (p. 281).—Henri de Tonty was born about 1650, the son of Lorenzo Tonty, a Neapolitan banker who invented the insurance system known as "tontine." At the age of eighteen, Henri became a cadet in the French army, in which he won distinction, and promotion as far as the rank of captain. In 1677, he met at Paris Robert de la Salle, who was then endeavoring to secure in France aid for his plans of exploration and colonization in America (vol. lvii., *note* 2). Tonty became La Salle's lieutenant, and shared his fortunes until the latter's death, manifesting a loyalty and devotion that never wavered. It was he who directed the building of the *Griffon;* who built and afterward maintained Fort St. Louis, on the Illinois; who gathered there the colony of Illinois and other confederated savages; and who in 1688 went down the Mississippi, at the risk of his life, to seek and rescue La Salle—only to find that his friend and chief had been treacherously slain. Tonty remained at his fort on the Illinois until the year 1700, laboring amid numerous discouragements and hindrances—the opposition of jealous rivals, the indifference of the French government, and deficiency of funds and men—to carry out La Salle's plans for the development of a French empire in the West, to maintain the fidelity of the Western tribes to the French, and to keep back the Iroquois hordes. Frontenac's aid and friendship were long helpful to him; but, after the governor's death, a royal decree obliged him to abandon Fort St. Louis, and Tonty went (1700) to join Iberville's colony at Biloxi. There he rendered invaluable aid through his courage, skill, and knowledge of the

savages. In 1704, a vessel bringing to Biloxi supplies from Havana brought also the yellow fever, which swept away many of the colonists. Among these was Tonty, who in September of that year ended a life full of toil and peril,—one of the most courageous, loyal, and far-sighted among the pioneers of New France.—For detailed accounts of Tonty's life and adventures, see his own *Relation* of 1684 (Margry's *Découv. Fran.*, t. i., pp. 573–615), and that of 1693, published by Margry in his *Relations inédites* (1867); Gravier's *La Salle;* Parkman's *La Salle;* and Legler's "Henry de Tonty," in *Parkman Club Papers*, 1896.

26 (p. 283).—It was La Durantaye, commanding at Michillimackinac, who captured these English and Dutch traders. The affair is recounted by Parkman, in *Frontenac*, pp. 146, 147.

27 (p. 287).—Pierre le Moyne, third son of Charles (vol. xxvii., *note* 10), is better known under his name of sieur d'Iberville. He was born July 20, 1661, and early began a career of adventure, exploration, and warfare. By 1683 he had made several voyages to France, in command of ships; and was recommended by La Barre to Colbert for a naval appointment. In 1686, he took part in the expedition against the English forts at Hudson Bay, and remained there as commandant for that region. In 1689, he was one of the leaders in the attack upon Schenectady, and later in the year went again to Hudson Bay, to seize Port Nelson; he returned from this unsuccessful expedition in October, 1691. The next year, he made attacks upon the English in Acadia and Newfoundland, and in 1693, brought to Canada troops from France. In 1693, the forts at Hudson Bay were captured by an English squadron; but, in the following year, Iberville retook them. He captured the fort at Pemaquid, Me., in 1696; and again captured (1697) the Hudson Bay forts from the English. Peace being restored by the treaty of Ryswick (April, 1697), Iberville now turned his attention to the Mississippi River; and in October, 1698, embarked with two ships from Rochefort, France, to find the mouth of the river—a discovery which he made on March 2 following. He established a colony at Biloxi, which was removed, early in 1702, to the site of the present Mobile. Iberville, leaving this enterprise in charge of his brother Bienville, returned to France; but his health was now so broken that he could no longer carry on his Mississippi projects. In 1706, he commanded an expedition sent to drive out the English from the West Indies, and burned the town of St. Christopher. On July 9 of that year, Iberville died at Havana. In 1693 he had married Marie Pollet; their only child died in early infancy. Iberville was a man of energy and courage, and of remarkable executive ability. In 1701, he laid before

the French government a plan for the reduction of New York and Boston, which is given in *N. Y. Colon. Docs.*, vol. ix., pp. 729–735.— See frequent references in that volume to his achievements; also Winsor's *Miss. Basin*, pp. 2–63.

The Carleston Island of the text refers to Charlton, an island in James Bay. The capture of an English vessel here related is also mentioned by Denonville in one of his reports (*N. Y. Colon. Docs.*, vol. ix., p. 344).

28 (p. 289).— The island of St. Pierre, 17 miles south of Newfoundland, was early settled by fishermen who plied their trade on the Great Banks. Talon took possession of it in 1670, but it was seized by the English in 1690; and, although afterward restored to France, it was several times attacked by English ships, and the settlements plundered and burned, in subsequent wars between the two nations. It is now, with the neighboring Miquelon Islands, a French colony. St. Pierre is strongly fortified, and is the seat of a considerable amount of trade.

Louis François Michel le Tellier, marquis de Louvois, was the French minister of war from January, 1662 to July, 1691.

29 (p. 289).— Regarding the use of masks among various aboriginal tribes, see Dall's paper on "Masks and Labrets," in *U. S. Bur. Ethnol. Rep.*, 1881–82, pp. 67–203. He cites (pp. 144, 145) an explanation by L. H. Morgan of the meaning of the masks used by the Iroquois, which is peculiar to them among North American tribes. According to him, the Iroquois have, even at the present time, a superstitious belief in a race of demons whom they call "False-faces," and regard with fear and horror. Upon this belief was founded a secret society called the "False-face band," the members of which wear hideous masks (one of which is pictured *ut supra*, p. 189). This organization was formed to propitiate the above-named demons, and thus to arrest pestilence and disease, which the demons caused; and in course of time its members acquired a reputation for ability to cure or avert disease. Morgan describes the ceremonies which they practiced for that purpose. Brébeuf apparently refers to this society, in vol. x., p. 207. Cf. De Cost Smith's "Witchcraft and Demonism of the Modern Iroquois," *Journ. Amer. Folk-Lore*, vol. i., pp. 187–193.

30 (p. 289).— La Salle's death (in March, 1687) was not known by any person save the few survivors of his party who escaped to France, where they did not arrive until October, 1688.— See Parkman's *La Salle*, pp. 410–437.

31 (p. 291).— Among much material on the subject of stone implements, and especially those used in the Mississippi Valley, may

be cited the following papers: Rau's "Deposit of Agricultural Flint Implements in Southern Illinois," *Smithsonian Rep.*, 1868, pp. 401–407; his "North American Stone Implements," *Id.*, 1872, pp. 395–408; various papers, *Id.*, 1874, pp. 361–386, and *Id.*, 1877, pp. 239–277. *Peabody Museum Rep.*, 1875, pp. 22–27; *Id.*, 1878, pp. 329–333; *Id.*, 1880, pp. 506–520; *Id.*, 1886, pp. 449–462. Fowke's "Implements and their Manufacture," *U. S. Bur. Ethnol. Rep.*, 1891–92, pp. 57–184.

32 (p. 291).— *Marcasite:* "as used by the early mineralogists, the crystallized forms of iron pyrites; frequently used for personal decoration in the eighteenth century" *(Century Dict.)*.

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